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INDEX TO SUBJECTS.

ANTI-SCPTIC.—

- On the New Title of the Magazine, 21.
- On Investigating the Truth of Christianity, 22.
- On Scepticism, 88.
- Observations on Youth, &c. 139.
- List of Works on Christianity, 142.
- On the Credulity of Modern Scepticism, 193.
- On the Irrationality of Scepticism, 239.
- The Bible rescued from Sceptical Aspersions, 291
- Witnesses for Christianity—Dwight, 244.
- Burn, 295.

BIOGRAPHICAL NOTICES.—

- Boos, Rev. Martin, 163, 223.
- Brown, Rev. J. 1.
- Dickson, Rev. D. 171.
- Erskine, Lady Ann, 217.
- Hewlett, Rev. J. P. 109, 173.
- Milne, Rev. Dr. 55.
- Richards, Rev. J. 271.
- Sketch of the late Master Booker, 131.

Contrast, the, 65.

Critical Remarks on Scripture. Gen. I. 10, II. 69, III. 119, IV
232, V. 234, VI. 286, VII. 287.

————— Barton's Poems, 11, 187.

De Wilde, the Non Conformist, 81.

Diary of a Conformist, 5.

ESSAYIST.—

- On Conformity to the World, 272.
- On Conversation, 78.
- On Party Spirit in Religion, 220.
- On Preaching, 2.

FRENCH PREACHERS, SPECIMENS OF.—

- Eustache, David, 283.
- Martin, David, 234.
- Superville, Daniel De, 7.

HELPS FROM FELLOW LABOURERS.—

- Fragment, by Montgomery, 87.
- Hebrew Mourner, 138.
- There is a Tongue in every Leaf, 289.
- Metempsychosis, 16.

Hints on Scripture, Psalm CXIX. Thy Word is very pure, 294.

Lawful Amusements. on, 275.

Lazarus, on the Resurrection of, 287.

Life of Henry Abrahams, 67.

THEOLOGICAL CRITIC.—

- Barnett's Memoirs, 304.
- Berkin's Reply to Bridgman, 256.
- Betts's Young Convert's Apology, 310.
- Body and Soul, 153; 205.
- Booker's Euthanasia, 39.
- Bridgman's Candid Appeal, 255.
- Berkin, Remarks on, 302.
- Churchill's Analecta, 255.
- Collyer's Sacred Parodies, 33.
- Cottage Scenes, 43.
- Duty and Importance of Free Communion, 94.
- Fletcher's Protestant Reformation Vindicated, 151.
- Gilbert Oliphant, 311.
- Glen's Journal of a Tour, 150.
- God waiting to be gracious, 302.
- Jane and her Teacher, 212.

- Hewlett's William Barlow, 151.
 Ives's Best Choice, 37.
 Knowles's Discourses, 251.
 Lawson's Elegy on Martyn, 300.
 Lewis's Reconciliation, 250.
 Millhouses Blossoms, 305.
 Mother's Portrait, 252.
 Ode to the Memory of Rev. John Owen, 311.
 Platt's Self-Interpreting Testament, 38.
 Polyhymnia, 303.
 Poppewell's Christian Family's Assistant, 96.
 Preacher, vols. ii. iii.
 Psalms Doxologia, 309.
 Shepherd's Consolations for Mourners, 308.
 Student's Walk, 151.
 Sunday School Teacher's Vade Mecum, 87.
 Williams's Daily Bread, 308.

POETRY.—

- A Mother's Grave, 257.
 Christian Love, 312.
 Down in the Grave, 100.
 Epitaph on a Young Lady, 99.
 Faith and Scepticism, 257.
 Lines to the Air of *Adeste Fideles*, 99.
 — from a Present from my Governess, 101.
 — by an afflicted Father, 156.
 — by an affectionate Brother, 157.
 Martyr's Song, 213.
 Missionary's Farewell, 313.
 Paraphrase on Psalm CXXIV. 99.
 Reflections on the Close of the Year, 46.
 Saint's Redemption from the Grave, 213.
 Snow Drops and Rose, 312.
 Sonnet from Poems, by one of a Family Circle, 101.
 The Heart knoweth its own Bitterness, 100.

Willow Tree, 98.

World, adieu, 45.

REGISTER OF INTELLIGENCE.—

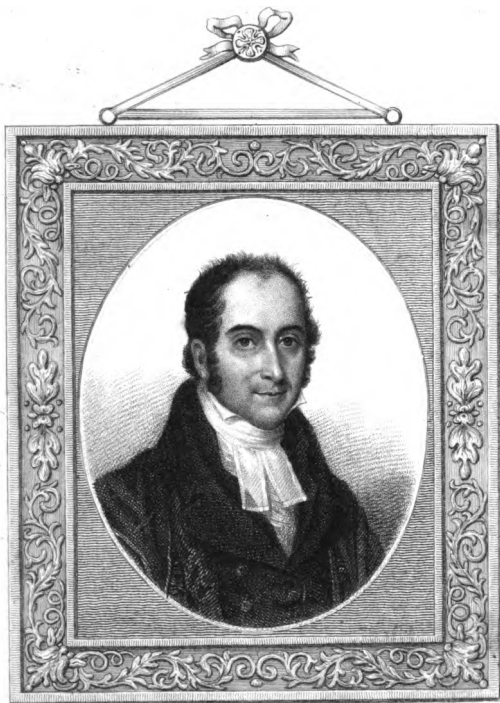
General, 50, 105, 161, 216, 264.

Literary, 47, 102, 158, 214, 260.

Philanthropic, 104, 160, 215, 262, 316.

Religious, 49, 103, 160, 215, 262, 316.

Reviews of the Past Month, 27, 91, 143, 199, 245, 298.



R. Woodman, Sc^t

REV. JOHN BROWN,

Edinburgh.

No. 7. JANUARY. Vol. VIII.

With a Portrait.

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ministers, and another preached before the Home Missionary Society, in 1821. He is also the editor of a very respectable publication, the organ of the Secession Church, the title of which is the *Christian Monitor*; it is published in Edinburgh.



THE ESSAYIST.— No. 6.



ON PREACHING.

Two things may be considered in reflecting on this topic, the manner and the matter. Of the former little need be said, because it is of comparatively little importance. It is indeed of some moment to the success of a preacher, that he should be—

‘ Simple, grave, sincere,’

but beyond this is scarcely worthy of notice, except as it may be desirable for him to render himself sufficiently agreeable to engage and attract the notice of his hearers. Nature does much for some men, and raises them in eloquence above all that others can acquire by the closest study of art; and where there is not nature, if art is carried beyond some simple removal of ugly excrescences in the orator, the preacher only makes himself more disagreeable, by becoming affected. There are extremes that a little attention may easily avoid; the preacher may prevent himself from notoriously bad habits; he need not lounge on the cushion, as if it were a pillow on which to recline, nor stand so stiff as to appear like a sentinel keeping guard in the pulpit; he may avoid screaming, or vociferating as if his hearers were

deaf, or dropping his voice, or whispering, as if they were asleep, and he was afraid of disturbing their repose; these, and similar faults, though sometimes too confirmed by being long indulged, may, nevertheless, be overcome by friendly admonition and self-caution, like every other bad habit.

But, after all, the tone of voice, the emphasis, the accentuation, the action, are, as has been observed, but minor things; and as fine clothes may cover many a rogue, so may eloquence clothe the language of deceit and error, while, on the contrary, beneath the greatest simplicity of speech and manner, we may have addressed to us the most valuable truths. Indeed, simplicity of speech, of a certain kind, is valuable, that is to say, such as unfolds the gospel in its native beauty, without the enticing words of man's wisdom, the philosophy and vain deceit which puffeth up, and leads astray from the principles of the doctrine of Christ: but this is widely different from vulgarity, and may perfectly agree with those beauties of thought which so richly abound in the pages of inspiration.

The matter, however, is that to which we are particularly to attend. 'Take heed *what* ye hear.' 'Beware, lest any man should spoil you through philosophy and vain deceit.' The Apostles should be our standard, here the preacher should try his sermons, and here the hearer should try the preacher. And *they* said, 'We preach CHRIST CRUCIFIED.' 'HIM declare we unto you.' The great doctrines of THE CROSS are then to be the preacher's theme,—pardon for the guilty, through the atoning blood of Christ, and justification by faith in his name, with all their concomitant effects of holiness of heart and

life, peace, and joy, and hope, and eternal glorification. But it is desirable that these should be set before the hearer in all that rich variety which they afford. It is easy for a few truths to be made the perpetual theme, and the round to be run from time to time, and in so doing no charge of error may be incurred. But ministers are to 'give attendance to *reading*,' they are 'to bring forth things *new* and old,' and by every means of argument and illustration to keep up the too sluggish attentions of their hearers, and impress the truth on their hearts. At one time, reasoning should be called into exercise, at another, criticism exhibiting the beauty and force which is always to be found in the originals, and at others, imagination; not to play with scripture and put fanciful interpretations upon it, but to clothe the thoughts in the most attractive garb. Thus the prophets 'used *similitudes*,' Christ spake in *parables*, and the apostles illustrated their doctrines by almost every variety to be found in *the figures of speech*. The mind of the preacher becomes barren which is not ploughed up for some new thoughts to set forth the good old things, and the people become wearied in following him whose tract, though it may be good, is like that of the horse in the mill. If a few pious commonplace truths, declared always in nearly the same words, are sufficient to satisfy the conscience of a preacher, they very rarely will long satisfy the hearers; and if these are sufficient, then may the office of the minister be dispensed with altogether, for any plain Christian may without study get up and *talk* the same things which are sometimes delivered from the pulpit. But surely more than this is required from the minister, 'The Priest's lips shall keep *knowledge*, and the people shall enquire the law at his mouth.'

IOTA.

DIARY OF A CONFORMIST.

Monday Evening.—Had a large party to-day. Dined at six again. Lost £2 3s. 6d. at the card table. Believe had taken too much wine. Went to bed quite tired. Pleasure rather fatiguing.—

‘Pleasures are few, but fewer we enjoy;
Pleasure, like quicksilver, is bright and coy;
We strive to grasp it with our utmost skill,
But yet the phantom will elude us still.
If won, why then compute your mighty gains,
What is it but rank poison in your veins?’

Tuesday.—Rose rather weary at a late hour this morning. Kept it up too late last evening—two o'clock. Must go to Ben Frisk's ball to-night. Fear Ben takes me to be a methodist; must do all I can to prove he is mistaken. Can't get on in the world by being religious only—two strings to my bow.

Wednesday.—Frisk's ball another fag last night, or rather this morning. Had some charming light chat with Miss Mary Frolic and Mrs. Thoughtless. Had two pretty partners, Miss Trip and Miss Lightfoot.

Thursday.—Went to church last evening to hear Dr. Devout's lecture. Preaches well—shall take a pew. Felt *oddish* though when he gave out the text ‘Be not conformed to this world.’ But how can one help it? There is some pith in the saying, ‘When at Rome we must do as Rome does.’

Friday.—Went last evening to Drury Lane. Kean was quite in his element. A fine actor—all nature; in some things, perhaps, excels Kemble.

Saturday.—Yesterday the Rev. Paul Pious dined with me, also Mr. and Mrs. Serious, and Mr. and Mrs. Hopeful to keep him company. Had some pleasant chat about consistency in religion. Felt a little comical though. Thought of Dr. Devout's text, 'Be not conformed to this world.' Mr. Serious talked about hypocrisy. I think, however, I was sincere *at the time*. Frisk called, could not ask him to join us. Rather blushed—hope he did not see it. Had a blessing asked at dinner, and called up servants to prayer. That stupid fellow, Tom, bungled sadly, when he was ordered to bring the Bible. Fear Mr. Serious saw he was *not used to it*.

Sunday.—Last night was obliged to have Gay, Gallant, and Grinwell, and a few other friends, to spend the evening. Sung 'Molly put the Kettle on,' 'Jolly Dick the Lamplighter,' and 'Be gone Dull Care.' But dull care soon came again. Was quite weary this morning—could not go to church. Went to night to hear Dr. Devout. Can't forget the text 'For all these things God will bring thee into judgment.' Rather awkward to serve two masters. Wish I could be more decided. Have no comfort either with religion, or without it.

Monday.—Went to hear Mr. Newcome, a fine dissenting preacher. All the world go after him. The preachers seem to hit at *me*. *Quere*—Do they know me? His text, 'How long halt ye between two opinions?' Some one must have told him of my week's work. Well, I will be more consistent. Spent the rest of the evening with my friend Honesty. Sung several of Handel's pieces with Miss Honesty—she improves much in singing—sung like an angel. Sung a solo 'I send the joys of earth away.'

Tuesday.—Met Tear'em to day—promised to

go to Epsom races with him to-morrow. Taxed me with being a methodist—*swore* I was not. Shouldn't swear—hope in future to avoid it.

Wednesday.—Could not go to races. Caught a bad cold. Very unwell. Read my Bible all day.

Thursday.—Better. Amused myself with Tom Jones. Fielding was a wag—knew human nature.

Friday.—Dr. Devout called. Had some talk with him about *regeneration*. Think he does not quite understand it. Recommended him to read Charnock.

Saturday.—Dined to day with the King Street Religious Society. N.B.—Must not forget that I must dine with the club of Odd Fellows next Tuesday.

Sunday.—Read *The News* this morning. Just returned from hearing Mr. Serious preach an excellent sermon. He is an admirable preacher. I wish Mr. Sober were so, as he lives nearer—but cannot hear him with pleasure. He does not *understand* the gospel. Must not forget the text to night tho'—‘If ye *know* these things, *happy* are ye if ye do them.’

A LOOKER-ON.



SPECIMENS OF FRENCH PREACHERS.

Translated expressly for this Work.

No. XIV.

DANIEL DE SUPERVILLE, *Protestant Minister at the Walloon Church, Amsterdam; Died 1728, Aged 71.*

THE FLIGHT OF TIME, AND THE VANITY OF CREATURES.

There is no sight more imposing than that of a wide river rolling its tide tumultuously along. It

is an object that produces the most agreeable sensations; especially on a calm summer's day when the water is clear and pure, and is covered with men and vessels. Here we see the fish swimming sportively; there, a fisherman who tenders to them his deceitful bait, or envelops them in his net; yonder, a swimmer dividing the waves, or encountering the tide; and here and there boats and vessels, of which some ascend the current with difficulty, while others rapidly descend it, carried away by the stream, to whose impetus the sailors add the strength of their arms.

It is almost impossible, when we are on its banks, not to turn our attention to all these objects, or at least to follow with our eyes the waves as they roll headlong, while we admire the rapidity of their course. But, while we look, they are gone; the ever flowing river passes away from us while we gaze on it, and changes its place with every successive moment, hastening to pour its tribute into the sea, which is to swallow it up; the objects which its surface presented are changed or become distant, and the vessel pursues its course. The banks, and the calm spectator who stands upon it, alone remain in their former position. The tide flows at his feet, the waves roll on; and, without embarking on the stream, he suffers them to pass him; and, when they have engaged his sight, and absorbed his thoughts, he finds himself still in the same place, by the river side, unchanged and undisturbed by the scene of tumult around him. This appears to me, brethren, to afford a faithful picture of the world and of the true Christian. The world that 'passeth away,' the creatures with their ephemeral existence carried along by time, are this wide and rapid river which pre-

sents a subject for our observation at once agreeable and wonderfully diversified. We there see an almost innumerable multitude of creatures, who severally thrust themselves upon our notice, and who possess various degrees of beauty and utility?—men rolling in luxury, and sporting in pleasures; and others who, like the fisherman, spread their nets, and are incessantly employing the bait and the hook to inveigle their prey;—some swimming against the current, obstinately striving after some favourite object: and each one intently occupied in steering his own little bark. It is impossible not to be attracted by such a spectacle; but at the same time the fashion of all these things passeth away; all these beings are carried away as it were in a moment, and even while we are yet looking at them, they disappear with their passions and projects, like waves hurrying to the sea. It is the true believer alone who rightly improves these events. He alone is not carried away by the torrent of time like others, because he is made for eternity. He alone stands calmly on the shore. He looks at the stream, but is unmoved, because he does not put his trust in the vanity of the creatures, but aspires after heaven. He does not embark upon its waters; but keeps himself aloof from the present world, of which he knows the incertainty. He suffers its creatures to pass by him, and, while he does not presume to arrest their flight, he avoids their course; for, taught by their departure, how vain and transitory they are, he cleaves only to God, and his hope and his faith have already placed him on firm ground, and his feet are established upon a rock. Hence it is, that, while the world passes away, he abides for ever.

This is the lesson which St. John teaches us, when he says, "The world passeth away, and the lust thereof, but he that doth the will of God abideth for ever." †††



CRITICAL REMARKS ON SCRIPTURE,

ORIGINAL AND SELECT,

From the Interleaved Bible of a Deceased Clergyman.

GENESIS, CHAP. I.

1. *In the beginning.*—Some fathers, who affected the mystical way of interpretation, explained this of the Son of God, who in revelation is called *ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ*.—*Grabe's Spicil. Vol. 1. p. 328.*

1. *Created.*—The LXX have translated the verb *bara* by ἐποίησε, which signifies made, or formed, which seems to insinuate that the world was not created out of nothing; for which reason, some Greek writers, as St. Basil, have supposed another invisible world before this. And though Lombroso, and some other Jews say the Hebrew word signifies to create, or make out of nothing, yet the most learned Rabbins maintain the contrary.—*See Simon's Crit. Hist. of the Old Testament. B. 2. c. 5. p. 37.*

2. *Without form and void.*—The LXX have it ἀναλυσπύατος, which seems to confirm the ancients' opinion of the chaos, as if the visible world had been made of an invisible matter, and that it had no particular form.—*Vid. eund. ibid.*

2. *The face of the deep.*—Hence it is evident, that the waters which covered the earth immediately after the creation, covered it to a consider-

able depth, which also appears from Psal. 104. v. 6.
—*Revelation examined with candour*, p. 172.

5. *The evening and the morning*.—R. Saardias understands by the morning, the whole day, and by the evening all the night; which is the most probable opinion.—*Simon's Crit. Hist. B. 3. c. 3. p. 17.*

26. *Let us make man*.—The grammatical sense of this place is very difficult, and some have translated it, *I will make man*, or *let me make man*.

29. *To you it shall be for meat*.—This positive grant of vegetables seems to imply a prohibition of flesh for meat. And when the eating of flesh was granted to Noah and his posterity, 'tis in such a manner as fairly shews that only vegetables had been granted before.—Gen. 9. 3.



CRITICAL REMARKS ON BARTON'S POEMS.

By Dr. Drake.

No. I.

How delightful is it to receive a volume of poetry which, while it displays talent of no common order, exhibits, at the same time, and throughout its whole feature, sentiments the most correct, and morality the most pure! I allude to a miscellany entitled '*POEMS* by BERNARD BARTON,' published during the course of the last year, and of which a second edition has just issued from the press.

It might, indeed, have been expected, from the religious profession of Mr. Barton, which is that peculiar to the disciples of George Fox, that such, as to the moral tendency of his poetry, would be the result; an expectation in the highest degree honourable to the sect of which he is a member,

and fully warranted, in fact, by its past and present history.

That a society of Christians, thus remarkably distinguished for the purity and benevolence of their conduct, for a creed which, as exclusively built on the principles of peace on earth, and good-will towards men, seems to have extinguished within their bosoms every angry and intolerant feeling, should have contributed so little to the stores of our poetic wealth, is a circumstance which may be justly lamented. Yet let us not forget, that at the suggestion of Ellwood, the companion of the immortal Milton, we are indebted for the *Paradise Regained*; and that from the pen of John Scott, the beloved friend of the great and good Dr. Johnson, we have a volume of considerable beauty and originality. Since the era, however, of the great bard Amwell, nothing of any importance in this department of literature has yet been produced by the Quakers; and it remained for Mr. Barton, and subsequently for Mr. Wiffen, to give further proofs how well the cultivation of the muses might accord with the spirit and the practice of their sect.

It is, and must be, with every one who thinks justly, a subject of no small astonishment, that attachment to an art, honoured, as this has been, by the adoption of the sacred writers, and calculated in itself to give added beauty and effect to the noblest sentiments of piety and devotion, should even have been deemed incompatible with, or derogatory to, even the strictest creed of Christianity. But so it has happened, that both the Quakers themselves, and the world at large, have but too generally united in considering a Quaker poet as something strange and anomalous—as a being, in short, who has stepped out of his place

and character, and from whom, in his poetical capacity, little worthy either of praise or perusal can be rationally looked for.

Of a persuasion at once so irrational and unjust, so unsupported by any thing which the nature either of religion, of poetry, or of Quakerism can supply, Mr. Barton has, most assuredly, a right to complain; and in some verses originally sent to me in manuscript, he endeavours to remove the prejudices which have unhappily wound themselves round the title of '*A Quaker Poet*,' in as far, at least, as such a designation is supposed to convey an expression of contempt or reprobation. It is scarcely necessary to add, that he has fully succeeded; for who, that considers the legitimate objects of poetry, and the aid which it has been known so frequently and so efficiently to have given to the best and finest impulses of the heart, to piety, to gratitude, to devotional admiration, can, for a moment, doubt its powers of enforcing the general motives to virtue, or of its compatibility, therefore, with the tenets of the purest and most abstracted creed. 'Yes,' says our poet, in a strain of beautiful and affecting enthusiasm—

Yes, I contend the Quaker creed,
By fair interpretation,
Has nothing in it to impede
Poetic aspiration.

All that fair Nature's charms display,
Of grandeur, or of beauty;
All that the human heart can say,
By grief, desire, or duty.

All these are ours—the copious source
Of true poetic feeling;

B

And would'st thou check the blameless course;
Our lips in silence sealing?

Nature to ALL her ample page
Impartially unfolding,
Prohibits neither saint nor sage
Its beauties from beholding.

And thus the muse her gifts assigns
With no sectarian spirit;
For ALL the wreath of fame she twines
Who fame and favour merit.

But let it not be forgotten that the *fame* here bestowed, and so highly and deservedly valued, is that which is exclusively built on the basis of morality. It has been the abuse of poetry, its having been forced into the cause of sophistry and sensuality, which has excited the apprehensions of the wise and good, which has, to adopt the words of Mr. Barton, in his 'Parting Address to the Muse,'—

Made it a dubious gift for man to inherit
A bard's desires, or seek a poet's fame.

It is a consolation, however, to the friends of social order and happiness, that this unnatural alliance between the most lovely of the human arts and the dissociating principles of evil, however popular it may be for a time among the worthless of a pampered and luxurious age, can never hope for any permanence of fame. It carries within itself, indeed, the seeds of its own destruction; for so strong is the general sense of mankind in favour of moral and religious restraint; so necessary are they, in fact, not only to the well-being, but to the very existence of society; that, could a poet arise endowed with the combined talents of Homer and Shakspeare,

and should he uniformly exert these in behalf of voluptuousness and impiety, nothing, I am persuaded, could prevent his ultimately sinking into the shades of utter oblivion.

From the few specimens which we possess of Quaker poetry, there is every reason to wish that the disciples of this sect would become more frequent cultivators of an art which, as associating all that most effectively acts upon the heart and imagination, is better calculated than any other for forcibly and durably impressing on the universal mind the great and unchangeable truths of practical morality. A strenuous and more general cultivation of literature, is, perhaps, one of the principal desiderata of the Society of Friends, and would, while it operated unequivocally for the benefit of the public at large, tend, at the same time, powerfully to increase their own influence and numbers.

That the tenets of Quakerism are incompatible with any of the forms of poetry, it would be difficult to prove; yet there seems to be a reluctance, on the part of the Quaker poets, towards adopting the more popular and exciting departments of the art, those, for instance, of epic and dramatic incident. They have, therefore, almost invariably confined themselves to the province of miscellaneous poetry; nor does Mr. Barton's volume form an exception. It contains a vast variety of short, but interesting, pieces, on some of the most momentous topics and occurrences which agitate the human heart and feelings. Among these are two which seem more strictly devoted to the consideration of opinions and observances peculiar to the author's sect, than any other in the collection. They are entitled, 'Verses, supposed to be written in a Burial

'Ground belonging to the Society of Friends,' and 'Silent Worship.' The first is a defence of their omission of epitaphs and tomb-stones, as tending to keep alive useless and enfeebling regret; and the second, a vindication of, or rather an eulogium on, that doctrine which, attributing every thing to the immediate influence of the spirit, waves all form and ritual, and oral communication, as nugatory and superfluous. With regard to the former, however, it should be observed, that a record of the dead, if his virtues were such as to merit recordal, is usually entered on the minutes of the monthly meeting to which he belonged; and as to the latter, though we of the Established Church are accustomed to a more social and less abstracted mode of worship, and one which, in the opinion of many wise and good men, is better adapted to the wants and wishes of the community at large, yet, it must be confessed, that a system of a silent and altogether spiritual worship, as founded on the doctrine of an assigned portion of the Spirit of God to each individual, as a sure and primary guide, is both philosophical and beautiful.



HELPS FROM FELLOW LABOURERS.

No. V.



Metempsychosis; or, the Doctrine of the Transmigration of Souls.

It is well known that the Metempsychosis, or the doctrine of the transmigration of the soul into the body of some animal, is believed in several

Pagan nations. Pythagoras, who taught this doctrine, derived it from Egypt, or the Indies. Those who profess it think that their future state will be happy or miserable, according to their conduct whilst they continued in their human shape. The Bramins pretend to understand a science, called *Kurrembeypack*, by which they divine the character of a man in his first state of existence, and they prescribe a particular expiation for every crime. This art is divided into four kinds, and several examples of each may be found in the *Ayeen Akberry*, from which are taken the following extracts:—

‘ Diseases which are the punishments for crimes committed in the past state: losing the use of the limbs is the punishment for having killed a Bramin. Treatment.—Make the sick person take a *tolah* of gold in the shape of a horse, and distribute it in charities, and let him maintain 180 Bramins. Fever is the punishment for having killed an innocent Kheterie. Treatment.—Repeat a hundred times the incantation of Mahadeo, maintain 13 Bramins, and sprinkle the image of Mahades 100 times with water. A wife, whose husband dies before her, having been, before her marriage, of a high family, and leaving it to live with a stranger, for whom she burns herself when he dies. Treatment.—She must pass her life in religious severities, or bury herself in snow. A wife, whose children are all girls, is punished for having been too proud in her former existence, and for not being respectful enough to her husband. Treatment.—After having covered a white ox with cloth of gold, she must maintain 100 Bramins. The wicked, who have committed many sins, are exposed to all sorts of diseases. He who has robbed a Bramin, has whitloos on his

nails; he who drinks strong liquors, has black teeth; the murderer of a Bramin, the marasma; a liar, stinking breath; a stealer of corn, pains in his limbs; a stealer of cloths, the leprosy; a stealer of horses, is lame, &c. &c.'

According to this doctrine, it is necessary to expiate one's crimes during life; for, if not, we shall be born again with disgraceful marks of it.

From the European Magazine.



MINUTIÆ.

When Cowper was made Bishop of Galloway, an old woman, who had been one of his parishioners at Perth, and a favourite, could not be persuaded that her minister had deserted the Presbyterian cause. Resolved to satisfy herself, she paid him a visit in the Canongate, where he had his residence, as Dean of the Chapel Royal. The retinue of servants through which she passed, staggered the good woman's confidence; and on being ushered into the room, where the bishop sat in state, she exclaimed, 'Oh, sir, what's this? And ye ha' really left the guid cause, and turned Prelate!' 'Janet,' said the Bishop, 'I have got new light upon these things.' 'So I see, sir,' replied Janet; 'for when ye was at Perth, ye had but ae candle, and now ye've got twa before ye; that's a' your *new light*'

M' Cric's Life of Melville.

Ganganelli once meeting a Capuchin well mounted, humourously asked the bare-footed friar, how long it was since St. Francis rode on horseback? and was tartly answered, 'Ever since St. Peter rode in a coach.'

WORKS OF LADY JANE GREY.

Four Latin Epistles.—Three to Bullinger, and one to her sister the Lady Katherine; printed in a book called ‘*Epistolæ ab Ecclesiæ Helveticæ Reformatoribus, vel ad eos Scriptæ,*’ &c. Tiguri, 1742, 8vo. The fourth was written the night before her death, in a Greek Testament, in which she had been reading, and which she sent to her sister.

‘Her conference with Feckenham, Abbott of Westminster, who was sent to convert her to Popery.

‘A Letter to Dr. Hardinge, her father’s chaplain, who had apostatized; but the authenticity of which is thought to be doubtful.

‘A Prayer for her own use, during her confinement.

‘Four Latin Verses, written in prison with a pin.

‘Her Speech on the scaffold.

‘The Complaint of a Sinner.

‘The Duty of a Christian.’

Walpole also mentions the letters or notes, written in the Manual of Prayers; and she is said, both by Hollinshed, and Sir Richard Baker, to have written some other things; but these authors do not specify them, nor say where they are to be found.

LAST SPEECH OF LADY JANE GREY.

‘Good people, I come hither to die; and by a law I am condemned to the same. My offence against the Queen’s Highness was only in consent to the device of others, which is now deemed treason; but it was never of my seeking, but by counsel of those who should seem to have fur-

ther understanding of such things than I, who knew little of the law, and much less of the titles to the crown. I do wash my hands thereof, in innocence, before God and you, good Christian people, this day.'—It was observed that at these words she wrung her hands; not, however, from agony, but rather, as it would seem, as an action in literal consonance with her words. That it really was so, may be drawn from her instantly proceeding, 'I pray you all, good Christian people, to bear me witness that I die a true Christian woman, and that I look to be saved by none other mean but only by the mercy of God, and by the merits of the blood of his only Son Jesus Christ; and I confess, when I did know the word of God, I neglected the same, and loved myself and the world; and therefore this plague and punishment is happily and worthily happened unto unto me for my sins; and yet I thank God of his goodness that he hath thus given me a time and respite to repent. And now, good people, while I am alive, I pray you to assist me with your prayers.—*Howard's Lady Jane Grey and her Times.*

LAST MOMENTS OF LADY JANE GREY.

On proceeding to untie her gown, the executioner stepped forward, and rudely attempted to assist her; but she mildly desired him to let her alone, and turned towards her two gentlewomen, who helped her in taking off the gown, and also her 'froze paste and neckercher,' giving to her at the same time a white handkerchief to tie over her eyes. The executioner now knelt down and asked her forgiveness, which she acceded to him most sweetly and willingly; when he desired her

to stand upon some straw; and in doing this she first saw the fatal block. With that sight, however, she seemed not dismayed; but said to the executioner, 'I pray you despatch me quickly.' She then knelt down and said, 'will you take it off before I lay me down?' To which the executioner answered, 'No, madam.'

'The unhappy but patient victim now bound the handkerchief over her eyes; and feeling for the block, said, 'What shall I do? Where is it?' At this question, one of the persons on the scaffold guided her towards the block, on which she laid her head, and then, stretching forth her body, exclaimed, 'Lord! into thy hands I commend my spirit.' A pause of one moment ensued—the axe fell.—*Ibid.*

—~*~—

QUERY.

To the Editor.

SIR—I should be obliged to any of your readers to answer the question, *In what amusements may a Christian indulge?*

Yours,

JUVENIS.

—~*~—

THE ANTI-SCEPTIC.

ON THE NEW TITLE OF THE CHRISTIAN'S POCKET MAGAZINE.

To the Editor.

SIR,

I am much pleased at seeing your work announced under the Title of THE ANTI-SCEPTIC, and I hope that you will not want correspondents under that article. As I know that your Maga-

zine is taken in by numbers of young persons, I entertain a hope that the projected department will be rendered useful to them by furnishing them with arguments against the active seducers of their minds, knowing well that these men are most diligently engaged in endeavours to draw youth astray from the principles of religion. They have a certain train of arguments which they lay in the way of the unwary, and some of which are to the unformed and uninformed mind extremely plausible, but which have a thousand times been answered, and may be easily replied to by any one who is made but a little acquainted with their weakness and bearings. If therefore your work answers its present professions, it will be a valuable and seasonable auxiliary to the cause of religion, and will merit the patronage of all parents, and guardians, and instructors of youth.* Nor, indeed, would I confine its utility to youth only, for it behoves every friend of religion to obtain the best arguments in favour of revelation, that he may be able to answer the enquiries of the young and ignorant, and occasionally to defend the truth from those assaults which may be made in his presence.

I am, Sir,

Yours,

R. S.

ON INVESTIGATING THE TRUTH OF CHRISTIANITY.

Christianity comes to us with very high claims. It professes to be a revelation from God the Au-

* Our Correspondent seems to have run into the mistake of many, who suppose our Magazine to be designed for youth only

thor of our Being, and to reveal to us all that is important for mankind to know respecting himself, and all that is necessary to divulge to them respecting their future destiny. Now with the natural consciousness of a future state which all men possess, and which is discovered not only in Christian countries, where it may be supposed that prejudice may have some influence on the mind, but also in lands where Christianity has never obtained an entrance, it must be the height of infatuation to cast away the volume that comes to us with such high pretensions, without seriously investigating its claims. But as there are many called Christians that embrace Christianity, merely because their forefathers embraced it, but who have never enquired into its truth, and can give no reason for the hope that is in them; so are there many Deists, who despise revelation, because they have never duly reflected upon its claims and character. To both these classes our remarks may be beneficial, to confirm the one, and to convince the other. We have not embraced Christianity because we were brought up to it, neither have we rejected it 'as a cunningly devised fable,' for we have examined it and been convinced of the truth.

In investigating its claims, it ought to be asked, 'What is Christianity?' And we ought to take care, that we do not come to a hasty conclusion on a subject that professedly stands connected with our eternal interest. Many take the shadow for the reality, and look for it in its most distorted counterfeits, where scarcely any thing but the name remains, either viewing it as seen in the most corrupt communities, or in the most inconsistent characters. But common sense must allow that these would not in other cases be deemed

fair tests, and why then should they be deemed such in a matter where the eternal destiny of man is at stake? In reading the scriptures, too many follow the example of PAINÉ, who sat down with a determination to write against them, and who would not give his mind a fair chance of conviction by pondering over them in their due connexion, and viewing them in all their bearings. Thus some ugly mind has, like the venomous spider, extracted poison from that hallowed page, whence the Christian, like the bee, extracts honey, and derives all his consolation; and, from Carlile's Deistical manufactory, a tract has been sent forth which contains a selection of all the passages of scripture that *seem* to be indecorous, in order that the volume of Revelation may appear ridiculous and foul, and that the minds of people may be corrupted by that which is designed to promote their moral benefit, and their everlasting salvation. This can have no effect upon any minds but those which are already as foul as that of the selector, and with any considerate and intelligent person must have no weight whatever. In some cases we are indebted for wrong expressions to mis-translation, which does not however materially affect the main sense; this is especially the case with some passages in Solomon's song; in other cases we must recollect that the writers were living where eastern customs prevailed,—customs, which, though to us in a cold northern nation, or under the improved dispensation of Christianity, are indecorous, were not so under an eastern government or an old dispensation; and, finally, it must be especially recollected, that, where offensive words occur, it is merely owing to the time when the translation was made, in which words were commonly used in

respectable society, that are now become obsolete or vulgar. These remarks must at once extinguish in every candid mind, whatever feeling of offence might seem to arise from the first blush of this nefarious collection.

But to return to our main object.—We say that the first enquiry should be '*What is Christianity?*'—And not viewing it in its distorted forms, we shall find it in all its connexion urging us both by the precepts of its writers, and the example of its leader, to the practice of 'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report.' Philipp. xlviii. It teaches us love to God and love to men, and the practice of all those virtues which constitute the charms of society. It administers the sweetest consolations and promises under the sorrows of life, disarms death of its sting, and ennobles and animates the mind and character of man by bringing life and immortality to light. This is Christianity: and is this worthy of being rejected, at least without enquiry? or, if it were even a delusion, is he the friend of social order and happiness, or the benefactor of the human race, who would extinguish its light, and leave us hopeless and degraded to grope our way into eternity?

Such being Christianity, which a serious perusal of its pages will discover, the next enquiry should be, *What claim does it possess to veracity?* Here the common argument is very important and just; it contains those exhortations to moral virtue which no bad man would write, and if it were a forgery no good man would have been concerned in it. This is its internal claim. It also has effected much in reforming the lives of

many wicked persons, who have submitted to its influences; this is a powerful claim, to be read in the lives of its followers; and moreover its mighty external evidence is to be seen in its first champions laying down their lives to attest its truth, and the existence of the persons referred to is as well authenticated as any other part of ancient history.

Now then if Christianity be so good in itself, and if it comes to us well confirmed, to a candid mind it needs no other recommendation to induce us to enquire into all its doctrines and embrace all its truths.

It is clear, as we have said, that there is in man *every where*, a kind of consciousness that another state of being awaits him; but no where does he learn any thing about that state, till he comes to revelation. And why should not this teach it? Cannot the Creator, whose infinite wisdom appears in all his works, reveal himself to the minds of his creatures? Could he not teach Patriarchs, Prophets, and Apostles, and having so taught them and established his religion in the world, was it needful that he should any longer continue the same inspired mode of instruction? Is it not natural that he should afterwards leave their followers to propagate his truth, and that they should avail themselves of the same art by which the knowledge of all sciences is spread, to communicate the spirit of those truths, and the history of their origin and success to the race of men until the end of time? PAINE has said that there is partiality in this revelation, and that if it had been designed for all men, it would have been written on the page of the visible heavens that all men might read it. This is what *he* would have done—but God's

‘ thoughts are not as our thoughts’—Infidels that can so pervert ‘ the written word’ of God to their own destruction, would probably have devised some means to dispute the meaning of the celestial characters, nor could they have been persuaded, though even before their eyes, one should rise from the dead. The means which God has employed are rational; and, if they are not as yet universally enjoyed, we ought to be thankful who possess them, especially, when we look at the degraded state of all those nations, who have them not. It belongs not to the creatures of God to ask him to give an account of any of his matters, and many of them are as mysterious in providence as in revelation. In the former neither all nations, nor all individuals, are favoured with the same privileges, any more than in the latter. ‘ But we have a more sure word of prophecy whereunto we do well to take heed as unto a light thing in a dark place.’

These are surely then sufficient grounds on which to urge the claims of Christianity, and, if we reject it, we do violence to conscience, to common sense, and to the best hopes of the human race.

C.

REVIEWS OF THE LAST MONTH.

THE MONTHLY REVIEW notices BARTON’S verses on the death of P. B. SHELLY, and thinks he ought to leave the dead alone. The specimen quoted is certainly not among the happiest of BARTON’S effusions.

THE BRITISH CRITIC reviews *The Two Charges* of Dr. MIDDLETON, Bishop of Calcutta, delivered in 1819, and 1821. We are glad to see this work enforcing the necessity of Missions to the Heathen. Its

opening observations are just, 'When we consider the relation existing between Great Britain and Hindostan, in a religious point of view, we cannot fail to perceive that it entails upon us important obligations. This Christian nation holds an undisputed sovereignty over more than thirty millions of Heathens. Without presuming to determine what may be the counsels of Providence respecting the final prevalence of Christianity, it is evident that a door is thus opened for the propagation of the gospel, in one of the fairest regions of the earth, and reflecting persons no longer doubt, that it is our duty to occupy the ground thus made plain before us.' Some judicious remarks then follow, on the necessity of combining oral with printed instruction, and on the importance of Missionary exertions accompanying the gift of Bibles. There are also some good observations, some of which are quoted from the Bishop, on the folly of Missionaries contending about such non-essentials as modes of Baptism, and church government; yet if these lamented contests did not take place, still diversities of opinion would exist, and for these trifles, it would be absurd to exclude the joint labours of those excellent men of various denominations, who have done far more than the establishment has done, or, perhaps, on some accounts could do, towards the conversion of the Heathen in India. Thirty millions of souls, indeed, seem to afford a rich field of labour for all, and we regret that all cannot so labour without any thing like jealousies towards each other. The BRITISH CRITIC, however, unfortunately partakes of this spirit of jealousy, and seems to lament that in India, 'all sects and denominations of Christians receive an encouragement and support which is nearly indiscriminate, and little distinction is made in respect of the church, except that it is established by law.' What more distinction is wanted we are at a loss to know; this must necessarily give it a pre-eminence. It is, however, complained, that these advantages are abused by the Missionaries preaching not only to the Heathen, but in English, and even neglecting the one

for the other. Here, we believe, the critics are misinformed; some do, indeed, preach in English, and their joint labours are, perhaps, not too many in some of the populous cities, especially as the Bishop laments the want of more chaplains; but we do not give credit to the assertion, that these Missionaries direct their attention to Europeans only; however, if it were so, while an admitted deficiency remains, we should make it matter of joy, rather than of lamentation. On this point, the Bishop seems to write with a degree of prejudice, which we can but regret. In describing the men fit to labour as auxiliaries to the Bishop, and to advance pure religion among the Heathen, we are happy to remark some excellent observations on the sacred character; among others he says, 'What member of society has less claim to respect than the Clergyman, who, unmindful of the most solemn engagements, has no pleasure or apparent interest in his duties, who is satisfied, if he escape official censure, who calculates how he may best consult his own ease, who sanctions a suspicion that he regards his profession merely as a maintenance, and who betrays his weariness of what he feels to be its restraint? Whatever be the light in which any man may himself consider these things, I would tell him in the words of St. Austin, speaking of this very character, '*Nihil apud Deum tristius, et miserius, et damnabilius.*'

We really cannot see that if the Heathen in India are to be converted, 'it will be by the instrumentality of the Established Church,' as even without this, Otaheite has cast away its idol Gods: most willing are we that our national church should have its share of labour and of glory, but as it *cannot* undertake the large field of labour alone, we would hail all as auxiliaries in the good cause, who, though they may differ in non-essentials, hold the UNITY of the Faith, in the bonds of peace.'—Dr. BURROW'S *Summary of Christian Faith and Practice*. In the introduction of this work, the Reviewers inform us 'there will be found some interesting information respecting the writings

which appeared at the time of the Reformation.—Mr. B. evidently holds what are called *Arminian* views of the doctrines of the gospel. We imagine that some of our readers will not agree with him on the election of nations and not persons, and other similar sentiments.—On WORDSWORTH'S *Ecclesiastical Researches* there are some good criticisms, especially on the nature of the sonnet; these *things* which Wordsworth has called sonnets, are properly denied to be so, and they are charged with 'a superficial brilliancy, languor, and coldness.' After these we were surprized to read 'We can assure our readers, however, that they will meet with nothing in this little work either disgusting in taste, or hacknied in observation.' For our parts we think that there is much that is disgusting, but not having been 'White robed scholars,' there is of course much which we know nothing about. It is very gracious of the Reviewers to say '*Errare mullemus cum Wordsworthis, quam cum illis recta sentire,*' and with this feeling and apology, we can easily account for a concluding compliment. 'We must now conclude, with many thanks to Mr. Wordsworth, for the pleasure we have received in the perusal of these two very delightful poems.' The work is reviewed with *Memorials of a Tour on the Continent*.

THE ECLECTIC REVIEW notices at great length *The Life of the* REV. THOMAS SCOTT, and concludes, 'We cannot close this article without expressing our high satisfaction with the manly, judicious, and able manner in which the Biographer has discharged his debt of filial piety. He has done himself great honour, and laid the Christian world under lasting obligations, by the ingenious fidelity with which he has given the History of his Father's life, and the admirable use he has made of his materials.'—PENROSE on *Human Motives* is favourably noticed.—The intention of this inquiry, the author professes to be no less than to apply to the whole science of morals the principles of religion.'—'His work is practical in its character, and will be read with pleasure by those who

read for profit.'—*Memoirs of Walter Venning*, by RICHARD KNILL. Mr. Venning was a Christian philanthropist; like Howard he died of disease contracted from visiting a prison, and in the same country. 'A simple monument, at the suggestion of Prince Galatzin, is erected over his remains, presenting on the principal side a bas-relief, in which Mr. Venning is represented entering a prison with a Bible in his hand; under in Russ and English, are the following passages from scripture: "I was sick and ye visited me: I was in prison and ye came unto me."—"And I heard a voice from Heaven, saying unto me, write, blessed are the dead," &c. On the reverse side in Russ only, is the following inscription:—

'The Society of St. Petersburg for the Improvement of Prisons, have raised this monument to the memory of their beloved co-labourer, Walter Venning, co-patriot of Howard, and founder of the prison institutions of this country. He was born in November, 1781, and died in the Lord Jesus Christ, on the 10th of January, 1821.'—*MORISON'S Sermon on the best means of promoting an effective union among congregational churches*. Of this it is said it is an able discourse. The spirit which it breathes, is so truly Catholic, so completely the opposite of a sectarian party-spirit, and its strain is so thoroughly practical, that it can scarcely fail to do much good, even should it fail to give rise to any immediate attempt to follow out the author's suggestions.'—*MILMAN'S Belshazzar* is said to be 'by far the least happily conceived, and the least vigorously executed of his poems.' 'The characters are without an exception insipid and feeble.'—If our readers will peruse the work, we think that they will be of opinion that in pronouncing this sweeping censure, The Eclectic Reviewers have committed themselves. Both *MILMAN* and his *Belshazzar* deserve better treatment. Happily for our understandings, as well as that of the author, all the Reviewers are not of the same opinion as those of The Monthly Review and The Eclectic. The former, how-

ever, does Mr. MILMAN much more justice than the latter—and we recollect that *The British Critic* said ‘While Mr. Milman continues to write thus we shall not be forward to accuse him of superfoetation.’—HERNE’s *Supplementary pages to the Second Edition of an Introduction to the Critical Study and Knowledge of The Holy Scriptures*, 8vo. This work is approved, except ‘The Concise Dictionary of the prophetic or symbolic language of the Scripture’—some explanations in which are said to be ‘fanciful,’ and others ‘far from correct.’—HUGHES and DEALTRY’s *Funeral Sermons for OWEN*. Of the first it is justly said, ‘It is altogether a very fine discourse.’—Mr. DEALTRY’s exposition of his text is said to be excellent. Several articles in this number commend the sound sense of the writers.

THE MONTHLY CENSOR seldom affords us any interest. It aims at too much to be good, and its articles want spirit. The books reviewed under the article of THEOLOGY are, 1. WHATELY’s *Bampton Lectures*. 2. ANDREW’s *Key to Scripture Chronology*. 3. MANT’s *Charge to his Clergy*. 4. WRANGHAM’s *Charge to his Clergy of Cleveland*. 5. CHAPMAN’s *Sermon at Visitation*. 6. PELLEW’s *Sermon on Christian Priesthood*. 7. BREWSTER’s *Contemplations on our Saviour’s last Discourses*. 8. BASSETT’s *Sermons on Genesis*. 9. *Eighteen Sermons on the Doctrines and Practice of Christianity*. 10. RADCLIFFE on the *Collects*. 11. WILKS’s *Prize Essay of St. David*. 12. RUNDALL’s *Symbolical Illustrations, and Gender POLITY*. 16. is, *Remarkable Conversion from Popery, and* 17. *Life of the Rev. Thomas Scott*.—Forty articles are noticed in the number! What voracious Reviewers! All the works under Theology are approved, but the Review of the REV. S. C. WILKS’s *Essay*, seems to aim a blow at him as if he either did not sufficiently oppose or encouraged enthusiasm. Perhaps the sage Reviewer will favour us with a definition of this term, that we may know what he means. We do not think that the excellent

Bishop Burgess would reward any writer that was a mere visionary, and we imagine that he cannot do wrong to reward one that is an enthusiast in the cause of religion and virtue. The Reviewer had better analyze this banded term, often used without knowledge. The remarks on the *Remarkable Conversion* are just. The Reviewers seem surprized to find in SCOTT'S *Life* so much good among the Clergy called Calvinistic. What would Bishop HORSELEY have said to such a reflection? It would seem that they belong to the renowned family of the Narrow Souls. This memoir has however stretched their capacities, and we hope that henceforth they may be somewhat larger. 'There is' say they, 'much valuable matter throughout the whole work; much well calculated to improve the heart, inform the understanding, and direct the conduct.'

THEOLOGICAL CRITIC.

SACRED PARODIES and Original Hymns, written by the Rev. W. B. COLLYER, D.D. L.L.D. F.A.S. &c. adapted to popular airs, by Joseph Hart, arranged as Solos, Duets, &c. with characteristic symphonies and accompaniments for the piano forte and flute; intended, principally, for private use. Part 1. Knight and Lacey.

A late popular divine used to say, 'why should the devil have all the pretty tunes?' in allusion to many of them being used to words not sacred. The expression may, perhaps, bear qualifying, for some words are perfectly innocent, and have a good moral, and may, perhaps, be better used, especially by thoughtless lips; than words that are sacred, when practising the enchanting and in itself harmless science of music. We conceive that the devil has the tunes only when they are devoted to the service of vice and folly. Another question has been asked:—'why should the devil's tunes be devoted to the service of religion?' Perhaps,

this may be proposed with some propriety, if qualified by our previous definition; but on no other ground can we consent to admit it. We think it would be quite out of character to admit into the list of sacred music—

'A master I have, and I am his man,
Galloping dreary dun,'—

'Four and twenty fiddlers all in a row,' &c.

and a host of other ridiculous and childish tunes, which have been composed to suit childish words, and please 'children of a larger growth;' but there are grave and tender airs, which appropriated even to words merely moral, seem to be sunk below their dignity, and which ought to be adapted to words of the sacred and inspired muse. Assuredly, some judgment is requisite in this case: we have heard of a congregation in London, some years ago, singing to the Easter Hymn, a tune formerly the rage at Astley's, of which the chorus was, 'fal de ral de rido,' which was substituted by hallelujah, the notes being slurred; and though there is something truly sublime in the popular airs of 'Rule Britannia,' and 'God save the King,' yet, from their common use, we have our doubts whether the use of them in some places might not better be dispensed with. On the contrary, we have heard 'The Heaving of the Lead,' sung sweetly in a congregation, to the words of Dr. Watts, 'Join all the names of love and power,' L. M. and even the air of 'Drink to me only with thine eyes,' certainly a Bacchanalian song, now affords aid to many congregations, on a Sabbath day, the only alteration being that of a slower time. 'Mary's Dream' is published in Addington's collection, but we have never heard it used.

The design of the present work is, however, rather to amuse the fire side, than to lead the devotions of assembled congregations, and we have often anticipated it, by singing the hymn—

'Jesus full of all compassion,'

to the tender tune of—

'How imperfect is expression,'

and, 'Thy mercy, my God, is the theme of my joy,' to the enchanting 'Cottage on the Moor,' The Welsh 'Ar hyd a nos' has often delighted us, sung to sacred words adapted to the tune. If we can enjoy the tune, and substitute more profitable words, we think we find a most innocent source of amusement, and so far from bringing even foolish words to the mind, we may, by habit, identify the tune with something better.

We suppose that Moore's 'Irish Melodies,' which are composed to old tunes, have in part suggested the work before us, and from what we have said, it will be seen that we cordially approve of the plan. The tunes, in the first part, are all extremely beautiful: we immediately recognized them as, 'How sweet in the Woodlands,'—'Mary's Dream.'—The Italian air, 'Sul margine.'—The Irish air, 'Alien a Roon.'—And the Scotch air, 'Auld Lang Syne.' The piano-forte arrangement is generally good; but we think the author has not always taken every advantage to render his flute accompaniments characteristic and effective. 'Mary's Dream' is called a Scotch air, we believe it is not so. The Irish air of 'Alien a Roon,' has been altered to suit the words, which is certainly not an improvement.

The words by Dr. COLLYER are both appropriate, except in the instance mentioned, and beautiful. The Doctor's versatile genius can meddle with any subject, and he can at pleasure be the Divine, the Philosopher, or the POET. That the latter name is not unsuitably applied, in the present instance, the following extracts will shew:

PARODY ON 'HOW SWEET IN THE WOODLANDS.'

I.

How great that compassion, my Saviour, my God,
Which led thee to purchase our peace with thy blood;
When clouds and dark vengeance encompassed the throne,
'Twas pity, soft pity, that brought Jesus down.

II.

More mild than the morning, the Saviour was seen,
His heart all compassion, his spirits serene;

His hair crowned with thorns, and extinguished his eyes,
 " My Father, forgive them," he whispers and dies.

III.

Assist me, Redeemer, that pardon to gain,
 Which thou at the price of thy life didst obtain ?
 Speak peace to my spirit—then call me away
 To triumph with thee in the mansions of day.

PARODY ON MARY'S DREAM.

I.

The sun has risen o'er heaven's high hills,
 Which set in death's dark clouds below ;
 And joy the parted spirit fills,
 Which flows and must for ever flow.
 The flesh has laid it down to rest,
 The closed eye forgets to weep,
 No sorrow heaves the tranquil breast ;
 Then mourn no more for those who sleep.

II.

O'er life's rough sea they sometime sail'd
 On waves of wo tumultuous tost,
 While doubts o'er feeble faith prevail'd,
 Of shipwreck'd hopes and heaven lost ;
 They fear'd to sink in sight of land,
 And trembled to approach the shore ;
 But now secure on heav'n's blest strand,
 For harbour'd spirits weep no more,

III.

O might some friend from yonder skies,
 Descend to tell his happy state.
 The raptures sparkling in his eyes
 Would joys unspeakable relate.
 Then as he spread the ready wing,
 To reach his own felicity ;
 Sweet would the rising seraph sing—
 " O Christian weep no more for me !"

PSALM 137.—To the Tune of *Auld Lang Syne*.

1.

By foreign streams that murmured round,
 While captive Israel mourn'd,
 Their mind was free, their thoughts unbound
 Were still towards Zion turned.

Their silent harps neglected hung
 Along the willow shade,
 The wind that sigh'd the strings among,
 A mournful whispering made.

II.

With cruel scorn the heathen band
 A solemn song require,
 And bid them sweep their trembling hand
 Across the melting lyre.
 How can we tune the harp of joy ?
 (The sacred tribe replied.)
 Which we delighted to employ,
 Before our comforts died !

III.

But here no sabbath days return,
 No tempter spreads its shade,
 Sighs are the notes of those who mourn,
 The music ye have made !
 Before ye ask us to resume
 The hymn of sacred praise,
 O teach us to forget our home,
 Or Zion's bulwarks raise.

IV.

By famine glued, this parching tongue
 May stiff and silent be,
 And all its harmony of song
 For ever lost in me :
 But from this faithful memory,
 Zion shall ne'er depart
 Till the last breath, th' expiring sigh,
 Shall tear it from my heart.

THE BEST CHOICE; *exemplified in the History of Mary. A Tale for Sabbath Schools.* By DAVID IVES.

We are glad to see that the doggrel taste, which has too often been promoted by pieces on religion, is now likely to be generally extirpated, by the introduction of little publications of a superior order. Perhaps, we have in part to thank the *Taylors* and *Edmestones*, &c. who have not disdained to tread in the condescending steps of *Watts*. Mr. *Ives* is a very young writer, but he has here written well for very young people. We shall be happy if the following extract

D

should tend to increase the circulation of this cheap and useful penny work:—

'One time her work perform'd and clean,
And all around was still,
She sat by Sol's retiring beam,
To read, upon the sill.

She read of Martha's anxious pain
To serve her much-loved Lord;
Of Mary's never-fading gain,
In hearing Jesus' word.

Martha accused her sister's pride,
With sad complaining voice:
"One thing is needful," Christ replied,
"And this is Mary's choice."

Struck with the simple tale, and fired
With an impressive view,
She cried, with extacy inspired,
"And I will choose it too!"

Light from the Spirit's quickening power,
Beam'd to her inmost heart;
She saw from this important hour,
Christ is the better part.

Oh, she was happy then, and kind,
Sweet smiles adorn'd her face;
And all the virtues of her mind,
Assumed a fresher grace.'

A SELF INTERPRETING TESTAMENT, containing many thousands of various readings, and parallel passages, collected from the most approved translators and Biblical Critics, including all those of the authorized Version; and set under the text, in words at length, so that the parallel passages and various translations may be seen and read at one view; with introductory arguments concerning the origin, occasion, and character of each book; a reconciliation of seeming contradictions, and the meaning and pronunciation of the scripture proper names. Adapted to the use of reflecting christians of every denomination. By the REV. JOHN PLATTS, 8vo. part 1, 4s. 6d.

Mr. Platts deserves the thanks of the Christian world for this excellent work, in which all the labour

of the learned are brought down to the meanest capacities, and pulpit preparations are greatly facilitated by all the various reading and parallel passages spread at once before the eye. This publication is a lengthened commentary, without any mixture of error, or sectarianism, and a *Critica Sacra*, without either Latin, Greek, or Hebrew. The passages appear to us, as far as we have examined them, to be fairly chosen, and such, as under the guidance of the Holy Spirit, will not fail to throw light upon those they are designed to explain, to shew the uniform consistency of the scriptures, and to lead the humble mind into all truth. A list of the contractions of Critic's names should have been given at the beginning, as they may not be always readily discovered by the mode adapted of once introducing them in the note, and afterwards giving them in their contracted form.

EUTHANASIA; or, the State of Man after Death.

By the Rev. LUKE BOOKER, L.L.D. Vicar of Dudley. 12mo. pp. 169.

This work embraces subjects which, beyond all others, are highly interesting to mankind. The Resurrection—the future existence of the soul—the future state of happiness—the future enjoyment of their intercourse that were dear to the Christian in this world. When we took up the volume we imagined that it must either be metaphysical or fanciful. It is neither. It treats on all these topics on scripture grounds, and, being written in an engaging style, combines both pleasure and edification. We have been fascinated with its pages, and can recommend them with the greatest satisfaction to the perusal of our readers.

Some of the subjects discussed must, however, in our view, still remain matter of conjecture, as they are not clearly revealed in the sacred book; they are among the things 'hard to be understood,' and which we shall 'know hereafter.' Dr. Booker favours the

opinion of Bishop HORSELEY and others respecting an intermediate state. There is certainly something plausible in their arguments, and when we have paid a little attention to their theory, those passages which speak of the renewed spirit going to glory immediately on its dismissal from the body, do not militate against them in the manner we should suppose. However, we do not pretend to advocate their ideas, for we confess that we have rather some prejudices against them. Dr. Horseley's favourite passage in the Psalms, which he has rendered 'thou wilt not leave my soul in a state of separate spirits,' and which our translators have rendered 'thou wilt not leave my soul in *Hell*,' we, with all deference to such great cri- would venture to read, by substituting for *Hell* the *Grave*, and for *Soul*, the *Body*, 'thou wilt not leave my *dead Body* in the *Grave*'—and in this we conceive that we are borne out both by the scope of the original and the context. See the use of שָׁמַיִם in Leviticus xxi. 1, 11, and Numb. v. 2 and 6, 6; where it clearly means a *dead Body*. PARKHURST is decidedly against the general interpretation of the word as a *neph*, and speaking of its being translated the soul, 'observes, I must for myself confess, that I can find no passage where it hath *undoubtedly* this meaning.' He, however, thinks the passage in question is among those that 'seem fairest for this signification.' But why he thinks so, he has not said. A reference to the other important word in this passage will still throw more light upon it, : הָאֵלֶּם means not merely *the invisible state of the Dead*, but also *the common receptacle of the Dead*, and is so used, Gen. xxvii. 35. *etc.* And we may get additional strength for this view of the subject, by referring to the quotation of the apostle Peter, Acts ii. 27, where, as in the Septuagint, the word ψυχή is used, corresponding with the Hebrew שָׁמַיִם, and 'Αἴης, corresponding with הָאֵלֶּם meaning in like manner the sepulchre or grave; *the dark and gloomy mansion of dead bodies.* See

I. Cor. xv. 55, where our translators have rendered '*Adms, the grave*.' With this change of terms how naturally do the words of the Apostle read, in his comment on the text in the Psalms. 'He seeing this before, spake of the resurrection of Christ, that his *body* was not left in *the place of the dead*, (the vault, or the tomb, or the *grave*), neither his *flesh* did see *corruption*.' His flesh did *not see corruption*, and for this very reason, '*because his BODY was not left in the GRAVE*.' So the passage strikes us, and if we err, we are not the first critics that have been mistaken; but we think that a serious view of this rendering, will materially shake the creed of those who build chiefly upon this passage, the doctrine of the *intermediate state*.

To those who are not acquainted with Dr. B.'s views, together with those of some other divines who hold the doctrine of the intermediate state, we shall give a brief explanation and extract from this interesting production.

They say that there is a happy intermediate state, where the spirits of the just made perfect dwell, which St. Paul was allowed to see, but which he could not, and dared not describe, and into which they believe the dying thief was permitted to enter, and to be with Christ in the interval between his death and his resurrection; but they think that the *full fruition* of the happiness, is reserved for the resurrection day, when the soul and body united, shall be for ever with the Lord. Holding these views, Dr. B. remarks—

Yet, happy as this intermediate state undoubtedly is, that a *full fruition* of happiness will not take place, till the soul and body shall be reunited, at the general judgment, we may reasonably infer, from the great importance of the doctrine of the resurrection. The counsels of Divine Providence, with respect to the great family of the human race, will then, and not *till* then, be complete. The long separated constituent parts of man—his soul and his body—*then* re fashioned into a perfect being, like the sinless person of the glorified Redeemer, to die no more, must be susceptible of a degree of felicity, far surpassing any thing that could be enjoyed by the spirit alone, in its separate state—I mean *alone* as divided from its kindred body.

A conviction that the departed spirits of the just are now in the fruition of exquisite felicity, is the most assuasive balm which can be applied to heal the wounds of the human heart, when lacerated by the bereavement of one whom it fondly loved. What does such a kindred heart, in its eloquent mournings, at such a time, speak? Recalling to tender recollection other similar beloved objects, whose spirits had returned to the God who gave them, it says, "*this* lamented portion of my nature is gone to bless and be blessed with their society; to partake with them of felicity unspeakable, in that happy region, where there is no more death, neither sorrow, nor crying; where their re-united spirits will never more be divided, and where, when is ended mine own mortal pilgrimage, I may, through the mercy of my gracious Redeemer, be re-united to them for ever."

Who would not gladly cherish a belief, that, after a re-union of the body with the soul, *that* happiness will be augmented by the mysterious renewal of those ties, which, in this state of existence, endear us to each other? And though, like our glorified bodies, such ties will be differently modified; though in that better world, "they neither marry, nor are given in marriage, but are as the angels of God;" yet, that christian kindred shall derive pleasure inexpressible from their meeting together hereafter, may be presumed on the authorities of Scripture, already produced. However the form and features may be changed—and that a marvellous transformation will be effected, we must imagine—however the resuscitated bodies of our friends and of ourselves may be fashioned, it is more than probable that a gracious God will endue both them and us with perceptions, which will lead to an intuitive knowledge of each other; a knowledge, fraught with indescribable rapture.

But this consolatory reflection is susceptible of still further proof, from the scriptural encouragement that is afforded us, "not to be ignorant" concerning the immortality of our deceased friends; nor to sorrow for their departure, as if we had no hope. No hope of what?—surely of seeing them again; when "we shall live *together*," in each other's society, "with Christ:" *that* Christ, in whose faith our departed friend died, and whom the Scripture, therefore, pronounces "blessed;" "Blessed are the dead, which die in the Lord from henceforth;" that is, *instantly*, as the original word, *ἀπὸ τοῦ*, should be translated. "A voice from heaven" was not necessary to give an assurance that, at some future time, their bodies would be blessed: such assurances had been frequently given before, and especially by Jesus Christ to his disciples: "Because I live, ye shall live also." In this the Redeemer speaks of what shall be *hereafter*: in the former, the beloved disciple speaks of what *is*. He says the dead *are* blessed who die in the Lord. and he speaks of a vast multitude who had thus happily departed, "having the Eternal Father's Name written in their foreheads:" holy persons who had manifested their patience by a steadfast adherence to the commandments of God, and to the faith of Jesus.*

It is of vast importance that we notice, in a particular manner, *one* part of the scriptural passage just cited; namely, that *only* those persons are pronounced "blessed," *immediately* on their departure, who "die in the Lord;" that is, in the genuine vital faith of the Lord Jesus. For, when it is said that "their works do follow them," it is not meant that such works will prove any meritorious *cause* of their salvation: but merely a pleasing *consequence* of it, rendering them peculiarly *capable of enjoying* the blessedness of heaven. All, even the most righteous come short of the glory of God;" and no flesh could be justified in his sight, should judgment be awarded, untempered with mercy. Yet *that* mercy will not *indiscriminately* be so tempered. It will not "rejoice against judgment," when those persons stand arraigned at the righteous bar, who, unsanctified by Christian faith, and a pious trust in the merits of the Redeemer, did *not* die in the Lord. Yet will *their* works follow them too,—the sinful works of darkness, which unhappily fitted them for the regions of darkness, the destined abode of the workers of iniquity."

pp. 62—67.

COTTAGE SCENES. 12mo. pp. 204.

This volume deserves our commendation. It contains about thirty sketches similar to the one here inserted:—

The Thoughtful Cottager's Evening Meditation.

"———There in contemplation is his bliss,
Whose power is such, that when she lifts from earth,
She makes familiar with a heaven unseen,
And shews him glories yet to be revealed."—

'On an April afternoon, I wandered from the mansion house to enjoy the peacefulness of a solitary walk. The bright orb of day was gently declining towards the western horizon, to warn us of approaching night. The lovely flowers, which had lately spread their beauties before the meridian sun, were now drooping their heads, as if mourning the loss of such a life-giving friend. The cattle were returning to their fold; and, here and there, a weary labourer was seen, moving homeward to the neighbouring hamlet.

There was a gravity in the whole scene which led to meditation; and every object which surrounded me seemed fraught with instruction, or warning, or comfort.

But, as I now sat pensive on the brow of a little eminence, the appearance of a well-known cottager drew my thoughts from myself to him.—He had placed himself at the door of his humble cot, and appeared to be a minute observer of creation's works, and a silent adorer of creation's God. I knew his history well, and revered his character much; and I now reflected on the interesting hours I had frequently spent at his fire-side, when the

retrospect of his chequered life drew from my eyes many an unbidden tear, whilst his own heart and lips overflowed with praise to *Him* who does all things well.

As I gazed on this humble man of God, I fancied myself a partaker of his feelings, while I fancied the utterance he gave to them in the following

MEDITATION.

"Now, oh, my soul, the sun once more escapes from my sight, and sinks beneath the golden clouds. How calm and tranquil are the closing moments of each returning day! Whilst thousands are racked with bodily pain, or distracted with mental uneasiness, whilst many are ensnared or troubled by the multitude of their riches, being destitute of the 'pearl of great price,' and full of fearful apprehensions; with God's word in my hand, and this poor heart in his, how serenely and joyfully do I look around me below, or anticipate an eternity of bliss. 'Tis true, I am destitute of friends, for my beloved wife is gone to glory, and my children are far away. But thou, my soul, hast a friend who sticketh closer than a brother. He is present with thee now; he has given the 'spirit of adoption;' he has filled thee with a 'peace which passeth all understanding;' and he will make thee 'meek for an inheritance among the saints in light.' O firmly believe his blessed word, and cling so fast to it that nothing shall make thee lose it! 'Tis true, I once was in better worldly circumstances. My dwelling was large, my bed was soft, my work was easy. Yet, if my gracious God has cut off a few uncertain and unsatisfying streams, he has opened to my view an ever-flowing fountain of life,—a fountain that refreshes me through the day, that composes me at night, that will strengthen my fainting spirit in the hour of death! 'Tis true, I am infirm, but I welcome my infirmities, since they betoken my near approach to the silent grave. O, my Jesus, thou hast made the grave a happy receptacle for my perishing body! O, my Jesus, thou hast prepared a mansion of durable happiness for my immortal soul, and hast given thy holy spirit to fit me for my entrance there! And now, what hast thou to do, my soul, but wait for the sweet messenger of death? 'O, why are the chariot wheels of Christ my King so long in coming? When shall I be near and like my God?'"

But the shadows of night approach, and I must retire to rest. 'I will then both lay me down in peace, and sleep, for I know the Lord will be about my bed, as he has been about my path, and, averting from me all evils, will make me dwell in safety.' And though I would rather this night, since it is better, depart, and be with Christ, yet, if it be his will that I should sojourn a little longer in this vale of tears, so be it, most glorious Jehovah, Merciful Father, *'Thy will be done.'*



THE CONSECRATED MUSE.

Procul, O! procul este profani.

Original Poetry.

WORLD ADIEU.

BY THE REV. I. COBBIN, M.A.

Author of the French Preacher, &c. &c.

World adieu! I see thee flying
Fast as vapours on the wind,
All thy consolations dying,
Leaving not a wreck behind:
Fools may love thee,
But above thee,
I would bliss substantial find.

If thou now so oft deceive me
When I may detect the cheat,
Thou would'st of all hopes bereave me,
When on life's last verge we meet.
Never, never,
False deceiver,
Would I more thy smilings greet.

There's a world where all is pleasure,
Which time's changes ne'er decay:
There are blessings without measure,
Pure as light, and glad as day:
That desiring,
There aspiring,
I would breathe my life away.

Select.

REFLECTIONS ON THE CLOSE OF THE YEAR,

Dec. 31, 1821 ; being also my Birth-day.

'Tis past—and the recording angel bears
 To heaven the record of another—
 Another year of nature's and of mine !
 Nature has known no change. The spring, has bloom'd
 The autumn has fulfill'd the summer's promise,
 And winter's mantle clasps her in repose.
 Nature has known no wrong. The simple flower
 Liv'd but to do the purpose of its being,
 And, uncorrupted, died when it was done.
 The summer fly has play'd its little hour,
 Grateful, perhaps, and surely innocent.
 The very dust we tread upon has been
 All that its God ordain'd it—all that he wish'd it,—
 Omniscient Lord ! If wonder be in heaven,
 Angels indeed will wonder, when they hear
 That while all nature has fulfill'd thy law,
 I, who have called thee Father, I have broke it.
 Worse than the most despised thing of earth—
 Worse than the very dust of which thou mad'st me ;
 They do thy will, but I have done my own—
 My soul misgives me as I backward trace
 The year that even now is gone its way,
 To witness of the things that it has seen.
 Which are the hours ? Speak, Conscience ! for thou knowest
 That no impetuous, no resentful thought,
 No proud contempt, no haughty self-esteem,
 No bold impatience against Heaven's decree,
 No restless wish for what my God denies,
 No selfishness, no vanity has stained ?
 Where shall I date the deeds that can disown
 All other motive but my maker's will ?
 Alas ! I cannot find them ! Lord, thou knowest
 Why I have still forsaken what I love,
 And madly have pursued the thing I hate :
 Judge if I hate it ! Thou hast seen the tear
 That fell when every eye but thine was clos'd ;
 Thou hast beheld the blush suffuse my cheeks
 At thought of sins which only thou hadst known ?
 And thou hast mark'd when sleep forsook my pillow,
 Scared by the recollection of the wrong
 That had been offer'd to my Saviour's name,
 Judge if I hate it ! Yes, the year has clos'd,
 And if the sum of all it can bequeath,
 Be sense of sin on every deed of mine,
 How sweet a record does it leave of thee !

How often, when my vacillating foot
 Has rashly trod the path of sin too near,
 Some quick reproof, unknown to those who gave it,
 Has timely whisper'd "And canst thou do this?"
 How often, when forgetful of the past,
 Guilty mistrust, and sullen discontent,
 Have mark'd their sable shadows on my brow,
 Has some sweet pledge and earnest of thy love—
 Some flower unwonted blooming on my path—
 E'en as a father woos a captious child,
 Recall'd the smile of grateful exultation!
 And often when my lips could frame no prayer,
 Thou hast said, "Fear not, Jesus pleads for thee!"
 And when the bitterness of conscious guilt
 Urg'd my impatient spirit to despair,
 How many times redeeming love has spoken—
 "Is it beyond the price that I have paid?"
 Yes, I remember, when the swelling bosom
 Told that the pang it suffered was too much,
 How sweet a voice celestial spake within me,
 Didst thou not say, 'e'en now thy will be done?
 "This is my will—wouldst thou not have it so?"
 And I could date the hour when friends withdrew,
 Malice was pleas'd; and they whom I had lov'd
 Fix'd on my name the stigma of reproach;
 And tell how sweetly thou couldst make me feel
 The wrong was thine, and I but too much honour'd
 In that thou suffer'dst me to share it with thee;
 Thy love was tender, when my own was cold—
 Thou couldst remember, e'en when I forgot:
 When I provok'd thee, thou forbear'st to punish;
 When I forsook thee, thou upheld'st me still;
 When I denied thee, thou didst own me thine.
 Bear off the record—bear it e'en to heaven!
 I am content to blush while it is read;
 Since he who reads will blot it with his tears;
 And they who hear with feeling voice will utter—
 Shame upon me, but glory to my God!

Serious Poetry by CAROLINE FRY.

Register of Intelligence.

LITERARY.

In the Press.—PULPIT ORATIONS, LECTURES, and SERMONS, delivered in the Caledonian Church, Hatton Garden. By the Rev. EDWARD IRVING, M.A. in one volume, 8vo.—SERMONS to CHILDREN. By ALEXANDER FLETCHER, M.A.—THE EVEN-TIDE; being Dissertations on the Prophecies of Daniel and St. John. By S. A. BROWN.—PALMER'S NON-CONFORMIST'S CATECHISM, revised and continued down to the present time. By the Rev. W. NEWMAN, D.D.

Preparing for the Press.—**FACTS OPPOSED TO FICTION.** LEFEVRE begs to inform the public, that instead of submitting to them a series of Letters addressed to Douglas in Reply to "No Fiction," he will lay before them the History of his Life, with the real causes and copies of letters and documents now in his possession, and a review of "No Fiction."—Proposals are issued by Mr. R. BAYNES, Ivy Lane, for the publication of an uniform edition of Dr. John Owen. To be edited by THOMAS CLOUTT, M.A.

Just Published.—A CATALOGUE OF BOOKS for 1823, on Miscellaneous Subjects and in Theology. By JAMES RUSHER, of Reading.—THE READING GUIDE and BERKSHIRE DIRECTORY for 1823, including an enumeration of the PRINCIPAL SEATS of the Nobility and Gentry, and their present occupiers.—Just published the Fourth Volume of THE PREACHER, or, Sketches of Original Sermons, chiefly selected from the manuscripts of eminent divines of the last century, for the use of Lay Preachers and Young Ministers; to which is prefixed a FAMILIAR ESSAY ON THE COMPOSITION OF A SERMON. 12mo. Price 4s.—A LETTER ON PREACHING THE GOSPEL, &c. &c.—FRIDAY EVENING; or, an Attempt to demonstrate that we are now living late in the sixth day of the Millenary week, which will be succeeded by a Sabbath of a thousand years, commonly called the Millennium. 1s. 6d.—TEXT BOOK for the year of our Lord 1823. By the Rev. THOMAS BOYS, A.M.—A SERMON in AID OF THE CHURCH MISSIONARY SOCIETY, preached at Hampstead Chapel, on Sunday, October 6, 1822. By the Rev. EDWARD GARRARD MARSH.—A CHARGE to the CLERGY OF LONDON. By the BISHOP of the Diocese. 3d edition.—A SERMON preached before his Excellency Richard Marquis Wellesley, Lord Lieutenant, &c. President, and the Members of the Association incorporated for Discountenancing Vice and promoting the Knowledge and Practice of the Church Religion, in St. Peter's Church, on Friday, June 16, 1822. By CHARLES ELBRINGTON, D.D.—LESSONS ON MORALITY AND PIETY, extracted from the sapiential books of the Holy Scriptures. By the late Rev. PETER GAUDOLFO. Revised and approved by Dr. Milman, V.A.—THE IMPERSONALITY OF THE HOLY GHOST; an humble endeavour to refute the opinion that God and his Spirit are two distinct persons. Fourth edition, corrected and enlarged. To which is now added a Reply to the principal arguments of Dr. Hawker, for the Deity of the Holy Spirit, in his Sermon on the Divinity and Operations of the Holy Ghost. By JOHN MARSON.—THE FIERCENESS OF MAN TURNED TO THE PRAISE OF GOD. A sermon preached Oct. 1, 1822, at the Monthly Clerical Lecture in the Church of St. Lawrence, Reading, by the Rev. W. G. BROUGHTON, A.M. Curate of Hartley Wespall, Hants.—THE CONNEXION OF CHRISTIANITY with HUMAN HAPPINESS, by the Rev. WM. HARNESS, A.M. 2 vols. post 8vo.—A TRIBUTE OF GRATITUDE to the MEMORY of the late Rev. JOHN OWEN, Rector of Paglesham, &c. particularly addressed to those who felt the power and value of his ministry. By ONE of his CONGREGATION.

RELIGIOUS INTELLIGENCE.—HOME.

An affair, calculated to excite considerable interest, is about to come under the notice of the religious public, to whom it is publicly announced an "Appeal is about to be made in a Letter addressed to the Inhabitants of the Forest of Dean, occasioned by the dismissal of the Rev. Isaac Bridgman, A.B. from the Curacy of Trinity Church in the said Forest." We understand that the cause of Mr. Bridgman's dismissal from his situation is his having suffered the Rev. Rowland Hill to preach in his Church. It seems Mr. Hill intends to write a preface to Mr. Bridgman's Appeal.

The Gloucester Auxiliary Bible Society during the last year, remitted 1,136*l*. 15*s*. to the Parent Society, and received back Bibles to the amount of 636*l*. 15*s*. leaving 500*l*. in the hands of The Parent Society, for foreign purposes, being 50 pounds more than were remitted for the same purpose last year.

Ruinour confidently states, that the Rev. WILLIAM CLAYTON, of Saffron Walden, has taken the Chapel, lately occupied by the seceding clergyman, the Rev. Mr. Snow, at Cheltenham, and that he will shortly remove thither.

FOREIGN.

From the Rev. Dr. Morrison, Canton, March 24, 1822.—The printing of the whole Bible in Chinese, carrying on at Malacca, draws near to a close. You have mistaken my phrase, that 'one Chinese had suffered for righteousness' sake.' He suffered imprisonment and scourging, and the loss of all the little property he possessed, but he did not suffer death; he yet lives, and was one of the four persons who left China to go to Malacca, to complete the printing of the Scriptures.

The governor of Ochotsk has gratefully acknowledged the receipt of those copies of the Scriptures, which I sent up to that unfrequented portion of the globe.

The Chinese scribe, who many years ago wrote out for the type-cutters my first edition of the New Testament, although long since out of my employ, and at that time feeling rather an aversion to Bible truths, appears now to believe that the religion of Jesus is from Heaven, which is some encouragement. We have prepared the seed, to which, when extensively sown, we hope God will not deny his blessing.

Antigua, July 27, 1822.—It would much delight you to see the avidity with which the negroes read their Bibles. I offered to lend one to a little boy, a few Sundays ago in the Pacham school, and I was soon surrounded by applicants. I lent all I could spare; and the sorrowful countenances with which some departed, who could not obtain any, would have been a powerful encouragement to renewed energies.

Aleppo, August 30, 1822.—A few days ago I received 499 Arabic New Testaments, and 640 Arabic Psalters. The Christians crowded in great numbers to the Society's depôt to become purchasers. Being most of them of the lowest class of the people, we gave them at very low prices. In three days all were

distributed. Purchasers have not ceased since to come to us for books, and we had the painful task to send them away without the word of God, but we promised that they should be soon supplied.

It was a pleasing sight to see with what eagerness they sought the possession of those holy books; and to hear their invocations of blessings "on the English and on the Bible Society, who did not forget the poor Christians of countries so distant from their own."

From the Rev. Mr. Kohlmeister, one of the Missionaries of the United Brethren on the Coast of Labrador. Nain, Aug. 1, 1822. I informed Mr. Latrobe last year, that several of our Esquimaux converts had spontaneously come forward, and sent thirty gallons of oil as a small token of their gratitude to the British and Foreign Bible Society, in return for the most precious of all presents sent to them by the Committee of that Institution.

The present season has proved very unpropitious to our people. Having been unable to lay in a sufficient stock of provisions for the winter, most of them are in a very destitute condition: indeed some have no store at all. It really cost us some pains to persuade them not to send their contributions in the present year; and we observed some of them leaving us with countenances expressive of deep regret and sorrow. Not long after, a woman came to us, belonging to our congregation at Nain, and brought twenty eggs, (of Eider ducks) accompanying her present with these words: "As my husband could catch so few seals this year, that we have no blubber to spare, but has found some eggs in the islands, I determined to send part of them to those friends, who so greatly love us, that they have printed for our benefit those writings which contain the comfortable words of Jesus, and freely sent them to us." She added, with tears flowing down her cheeks: 'The delightful words of Christ, that he loves sinners, are the most precious and savoury nourishment for our souls.' I promised to comply with her wish, and accepted the eggs, which quite cheered and comforted her mind; but being unable to send these eggs themselves, I beg leave to add to my annual subscription of one guinea the further sum of two shillings as the value of them.

GENERAL INTELLIGENCE.—HOME.

Edinburgh Freethinkers, from the Caledonian Mercury.—It is with deep concern we find, that a regular establishment has been formed in this city, for the propagation of the blasphemous tenets espoused by Carline and his followers, with which the metropolis of England has, of late, been so much annoyed. We had no conception that the sober-thinking inhabitants of Edinburgh, whose attention to public worship has always been the theme of admiration, and whose clergy have ever been remarkable for their attention to the well-being of their flocks, could have been drawn in to espouse sentiments of this description. True it is, however, that information having been conveyed to

the sheriff, that functionary, proceeded along with the Procurator Fiscal, accompanied by a small body of police, under the charge of Captain Robinson, to the Cordiner's Hall in Potter Row, where they surprised a full meeting of the Edinburgh Zeletic Society. The president, a turner, residing in the Cannongate, named Wilson, and the two leading members, or rather directors, named Affleck, were apprehended. The rest of the audience, consisting chiefly of youths and journeymen tradesmen were allowed to depart, on giving their names and places of residence. Among the groupe were several children of both sexes. This society met every Sunday for the purpose of discussing philosophical subjects. Among other principles, they denied the divinity of Christ, the utility of prayer; and one of their subjects of discussion was, whether or not there is a Deity. The society has a library to which all the members pay, and have access weekly when they meet. Among the books are Paine's *Age of Reason*, Evans's *Sketches of all Religions*, The Deist, or, Moral Philosopher, Carille's *Address to Reformers*, ditto to Republicans, *Trial of Richard Carlile*, ditto of Jane Carlile, *Queen Mab*, a Poem, *Cain*, a Mystery, by Lord Byron, *Richman's Life of Paine*, Paine's *Political and Miscellaneous Works*, Hume's *Essay*, &c.

We understand that, at the Club House on the Steine at Brighton, play has been suspended on *Sundays*, through the interference of the magistrates. The members, in consequence, find the tedium of that day wholly insupportable.

Mr. Minshull, the magistrate of Bow Street, has lately decided that the publicans, within his jurisdiction, shall not be compelled to close the houses on Sundays, except between the hours of eleven and one in the morning, and three and four in the afternoon.

The Rev. Mr. *Dealtry* is mentioned as the successor of Mr. *Owen*, in the London labours for the Bible Society, and another clergyman is to take the duties of the country.

Some reports state that the Rev. Mr. Cunningham, of Harrow, is likely to be appointed to the Bishopric of Calcutta, and others that the choice will fall on the Rev. Dr. Rudge. With either we shall feel gratified.

FOREIGN.

Louis XVIII. has erected an equestrian statue of Louis XIV. on the Place de Victoires at Paris. It is executed by Bosco; on one side the pedestal is inscribed *Ludovico Magno—To Louis the Great*; and on the opposite side *Ludovicus XVIII. atavo suo. —Louis XVIII. to his grandfather*. Louis ought also to have recorded all the grand exploits of his grandfather, or rather great grandfather; among the rest THE REVOCATION OF THE EDICT OF NANTZ, which violation of a solemn treaty, exposed the Protestants of France to every kind of cruelty, drove a million and a half of industrious subjects out of his kingdom, and sacrificed the manufacturing interests to the sanguinary spirit of Catholic superstition. Such was the prince whose memory is perpetuated by the present king of France, restored to his throne by the Protestants!!!

tion of curious copies of the Scriptures, of which, a few months before his disease, he gave as many as are reputed to have been worth 700*l.* to enrich the library of *The British and Foreign Bible Society*, an institution to which he was firmly attached to the last moment of his life. He had also collected a number of curious articles, which his increasing professional engagements would not latterly allow him to put together, but of which he purposed to leave the MSS. after his disease, that they might be prepared by some other hand, and which he expressed a desire, to the writer of this article for the *Christian's Pocket Magazine*, should be called *BIBLIA-PHOBIA*, the collection being composed of remarkable instances of opposition to the spread of the scriptures, and their increasing triumph over all their adversaries. A short time before his death, Mr. B. paid a farewell visit to the Bible Society Committee, and discovered the interest he yet felt in the welfare of the institution, by expressing his opinion on a question of peculiar delicacy and difficulty. He now bade adieu for ever to the world, and spent the remainder of his time in reading his beloved volume. A few moments before he expired, he said to the servant that attended him, 'Bring me that blessed book, that I may see it once more before I die;' then, laying his hand upon it, he said, 'I rest in Christ,' and fell back and breathed his spirit into the bosom of his Saviour and his God. This was another witness of the value of the Bible in a dying hour. Who can forbear exclaiming in the language of the poet—

'Should all the forms that man devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart.'

Mr. B. did not survive his partner in life many months. Thus are bible advocates dying, but we rejoice that others are rising up in their stead, and that God will never leave his truth without a witness.

April 8, at Allahabad, Lawrence Kennaway, Esq. of the East India Company's service, third son of Sir John Kennaway, Bart. of Escot, Devon.

ERRATA.—In our Magazine for December, Article *JAMES's Christian Fellowship*, p. 273, line 12 from the top, dele inverted comma before *And*.—p. 275, line 6 from top, for *conduct*, read *candour*; ditto, line 11 from top, for *their* read *that*; ditto, line 19 from top, for *was* read *were*. *Adeste Fideles*—p. 300, line 7, from top, for *through* read *though*.

THE
CHRISTIAN'S POCKET MAGAZINE,
AND
ANTI-SCEPTIC.

No. 8.

FEBRUARY.

Vol. VIII.

MEMOIR
OF THE
REV. WILLIAM MILNE, D. D.
(With a Portrait.)

THE REV. DR. MILNE was born in the parish of Henethmont, in Aberdeenshire, in 1785. His father died when he was six years of age, and his mother gave him an ordinary education. His moral character was, however, neglected, and like other youth, suffered to run wild; he was easily led into the commission of every sin, and so great was his progress in vice, that even his comrades used to distinguish him as their chief, and to call him *Satan*. But we will give the late doctor's own words. 'In profane swearing, and other sins of a like nature, I far exceeded most of my equals, and became vile to a proverb. I can remember the time (O God! I do it with shame and sorrow of heart) when I thought that to in-

Vol. VIII. No. 8.

E

vent new oaths would reflect honour on my character, and make me like the great ones of the earth.'

His aversion to the Bible, and every thing religious, was very great, and the parochial visits of his minister to catechise the young people, were always to him the subject of the greatest dread. At times he was not without remorse of conscience, but he might be said to be hardened in iniquity, till he was in his thirteenth year. The reading of some religious books, some pious examples, impressions made on his mind at the sacrament, and other similar circumstances, then operated to effect a partial reformation, but the deepest impression was produced by his attendance at a Sabbath Evening School; and the pious example and prayers of a poor and worshipping family, marred his enjoyment and pursuit of pleasure in the world, and discovered to him a beauty and excellency in religion, which he had never before seen. From that period, in his sixteenth year, he became habituated to prayer, and delighted in the perusal of works adapted to promote moral and religious improvement. But his past iniquities deeply affected him, and conscious of the Majesty whom he had offended, he often trembled lest he should endure 'the wrath to come.' 'To be transformed into a stone,' said the Doctor at his Ordination, 'or into one of the fowls of the mountains, which were often flying over my head, was what I sometimes wished, in order to avoid appearing before God in judgment, and to be freed from the danger of everlasting punishment. My distress of mind was much increased, by a mistaken notion of the doctrine of election, as I did not then see that the accomplishment of the purpose of God, with respect to

the salvation of sinners, was intimately connected with the use of the means of grace; but supposed that the decree of God cut me off from the expectation of happiness in the world to come, and shut me up in gloomy silence, and "fearful looking-for of judgment." From this state of mind he sought relief in prayer and in attendance on the preaching of the gospel; and having found joy and peace in believing in Christ as the Saviour of sinners, he united with a congregation of dissenters, under the pastoral care of the Rev. G. Cowie, of Huntly. Being moved with compassion for the heathen, he at length resolved on devoting himself to Missionary labours, and having been introduced by the Rev. D. Morrison, and the Rev. John Philip, to the Aberdeen Missionary Society, he was examined by the Rev. Messrs. Doeg, Philip, Dr. Ross, Professor Kidd, and Professor Bentley, then directors of that Institution, and sent by them to the Committee of the Missionary Society in London, who placed him under the tuition of the Rev. Dr. Bogue, in the Theological Seminary at Gosport, where the Society's students are generally educated.

Having passed honourably through his studies, he was, on Thursday, July 16th, 1812,* ordained at the Rev. Mr. Griffin's Chapel, Portsea, as a Missionary to China. His appointment to this station being fixed, in consequence of an earnest request from the Rev. Dr. Morrison, of Canton, that he might have a colleague.

Having contracted a conjugal alliance with a native of the north of Scotland, Mr. M. sailed from Portsmouth on the 4th of the following September, for the Cape of Good Hope. He after-

* By an error in Dr. Milne's retrospect of the mission to China, July 12th is stated.

wards spent some time at the Isle of France, and collected information respecting Madagascar, and on the 4th of July, 1813, arrived safely at Macao, where he was welcomed by Mr. and Mrs. Morrison, who were anxiously waiting his arrival. Here he speedily commenced the study of the Chinese language, which he found as difficult as it had been described, but which, with indefatigable perseverance, he endeavoured to acquire.

(To be concluded next month.)



THE POCKET PREACHER.—No. 1.

THE COMPASSION OF CHRIST CONTRASTED WITH MAN'S OBSTINACY.

Matt. 23, 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

Daily experience convinces the Christian more and more of the truth of the apostolic assertion, that "the carnal mind is enmity against God." But in no particular is it more apparent than in the treatment which His faithful ministers have experienced from the unconverted in every age of the world. When he sent forth his messengers on the benevolent errand of making mankind acquainted with "the things that belong to their everlasting peace," it might have been expected that they would have been received with unbounded joy and gratitude. But, alas! how different a reception did they experience. By the majority their message was rejected with scorn, and themselves were exposed to bitter persecution.

Notwithstanding this infatuated conduct of impenitent sinners, such was the infinite mercy of God, that he condescended to make another effort in their behalf, and for this purpose sent his only begotten Son into the world, to rescue them from the tremendous consequences of their obstinate rebellion. Yet this great and glorious Being, whose divine commission was attested by miraculous powers, far surpassing whatever had been before exhibited by the most illustrious prophets, though he appeared in the most endearing character that was ever seen on earth, received the same treatment as his precursors. Such was the desperate obduracy and implacable enmity of the human heart, that the whole nation (with the exception of a few individuals) refused to listen to his tender invitations, loaded him with every species of indignity, and at last put him to a cruel death, thereby constraining him almost with his dying breath, to testify against his devoted country, as self-ruined and self-condemned. 'O Jerusalem, Jerusalem, &c.'

These words present two subjects for consideration, viz. *The tender compassion of Christ, and the unrelenting obstinacy of man.*

I. We are to consider *the tender compassion of Christ.* The simile by which he illustrates his tenderness towards man, is admirably adapted to interest and edify. It is familiar and intelligible to every capacity, and presents the most striking idea of parental affection and anxiety. When the hen observes a bird of prey hovering in the air, and ready to dart upon her helpless brood, she gives an alarm, and calls them to her for protection. And thus does the blessed Saviour continue to warn sinners against their destructive enemy, as he did in the days of his flesh, by *his providence, his word, and his Spirit.*

1. He warns them *by his providence*. All the dispensations of Providence have a voice which may be heard with ease, and interpreted with certainty: they all convey the prophetic admonition, 'Prepare to meet thy God'—they all reiterate our Lord's solemn injunction, 'Watch and pray, that ye enter not into temptation.' Whether they be of a painful or pleasing nature, they may alike be regarded as calls to turn from sin and seek our happiness in God, 'who waits to be gracious.' O had men been as attentive to these invitations and warnings from their heavenly father, as the chickens are to the voice of the parent bird, they would long since have been 'led by his goodness to repentance;' they would have sought his mercy, and have found it to their everlasting comfort.

2. Christ warns sinners *by his word*. What are all the warnings, the invitations, the promises of the gospel, but so many expressions of that tender regard which he bears to his people? 'Turn you,' says he, 'at my reproof: incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.' Surely we must be more deaf than the adder, if we do not hear when Christ thus affectionately speaks, entreating us to flee from the wrath to come. Moreover, he warns us not only by his written, but also by his preached word; and whenever his faithful ministers have addressed us in his name, it has been our adorable Saviour himself speaking to us by their mouth, and inviting us to come unto him for life.

3. He also warns sinners *by his Holy Spirit*. It is probable that no man ever existed so obdurate, but that he occasionally felt some conviction, some remorse for his misdeeds, some secret admonitions to repent and turn to God. This is

properly called the voice of conscience ; but it is also the voice of Christ, that ' small still voice,' whereby he invites us to seek his face. And in this respect, no less than in the written word, we have an affecting proof of his concern for the welfare of our souls, and his solicitude to gather us under the shadow of his wings, that we may be safe from our inveterate foe, who waits to destroy us like a lion roaring for his prey.

By these gracious efforts does our Divine Redeemer seek our eternal salvation. But, alas ! instead of being requited, as they ought, with all the humble love and gratitude due from creatures to their Sovereign Creator and Benefactor, it rather affords a melancholy occasion of contemplating.

II. *The unrelenting obstinacy of man.* In the midst of all these overtures of mercy, he continues insensible ; and resembles, in his conduct, ' the simple ones,' alluded to by the wise men, who ' hate knowledge, and choose not the fear of the Lord, but set at nought all his counsel, and despise all his reproofs.' In this dreadful state of impenitency, *he either denies that he is in any danger, or else contents himself with false refuges, and prefers temporal pleasures to spiritual.* We will separately consider each of these deadly errors.

1. *He denies that he is in any danger,* although the law, with a voice like thunder, is denouncing its dreadful curses on ' every soul of man that doeth evil,'—though the flaming sword of justice is unsheathed, to enforce its awful sanctions, and the horrible pit of destruction is yawning for its prey. He whose piercing ' eyes are like a flame of fire,' beholds these fearful judgments hanging over impenitent transgressors, and in mercy warns

them of their danger; but, like the inhabitants of Sodom, they ridicule the eternal ruin with which they are threatened, and because their bodily eyes discern it not, they madly deny its existence. How lamentable is it that man should be more stupid and incredulous than the brute creation, and that his conduct, instead of being suited to his nobler faculties, should form so disadvantageous a contrast with theirs who are guided only by the impulse of natural instinct.

2. When he can no longer deny the existence of this danger, *he contents himself with false refuges*, with such as are most congenial to his corrupt nature, and which leave him most at liberty to pursue his vicious inclinations. Many such miserable refuges of lies present themselves to his view, and afford, as he vainly imagines, ample security, while they require the exercise of little self-denial in embracing them. For the most part these consist of alms-deeds, superficial reformation, and the outward forms of religion. But they who rest their dependence on these (however necessary in their proper place) renounce the blessed Saviour, who is the only refuge for sinners; reject the gospel method of salvation, whereby alone they can be saved, and thus expose themselves to inevitable everlasting destruction.

3. Should they even admit the necessity of fleeing to Christ for refuge, yet do *they prefer temporal and carnal pleasures to those which are spiritual and eternal*, and suffer the vanities of the world to stand in competition with him, and prefer them to the security which he so graciously offers. Thus are the invitations of the Son of God disregarded, and set at nought. The chickens, while picking up their food, reject not their

parent's call; but sinful man, engaged in some favorite pursuit, refuses to hearken to the invitations of his God; and awfully verifies the complaint in the text:—‘How often would I have gathered thee under my wings, but ye would not.’

This interesting subject may, by God's blessing, be improved, in the way of *Enquiry*, *Admonition*, and *Encouragement*.

1. The subject suggests an *Enquiry*. Have we ever felt our danger of perishing, and fled from it to the shelter afforded by our Saviour's wings? Have we imitated the conduct of Noah's dove, who ‘found no rest for the sole of her foot,’ till she alighted on the ark? Has our behaviour been thus in regard to Christ? We can be at no loss in answering these important questions, if we consult the records of our conscience. The necessity of fleeing to Christ is plainly intimated in the text, and is attested by innumerable other passages in Holy Writ, and if we have not yet complied with this invitation, we are exposed to the wrath of God. May He make our hearts tremble at the thought, and give us grace to flee without farther delay to the refuge set before us in the Gospel.

2. The subject suggests wholesome *Admonition*—It is to little purpose to deny our danger. Should the helpless brood disregard their parent's call, under an idea that it proceeded from ungrounded fear, would their denial of the danger deliver them from it? Would it not rather bring the very evil upon them which they were warned to shun? Thus will it be with those who despise the Saviour's voice. Their security will be their ruin! Nor will they be any safer, if they content themselves with coming nearer to Him in the ordinances, while they defer hiding themselves al-

together under the shadow of His wings, where alone they can find protection and be safe from the impending ruin.

3. We may also derive from the subject *great encouragement*. Who does the Saviour invite to take refuge in Him?—The innocent—the virtuous? O no, but those whose hands were stained with the blood of his martyred prophets, and who were about to dip them in *His own* precious blood: these He calls with the tenderest compassion, declaring, that He had renewed his invitations to them times innumerable, and that if at last they perish, they will be the sole authors of their own destruction. ‘How often would I have gathered you, *but ye would not.*’ Learn from this, beloved brethren, that your former sins, however numerous or heinous, will be no bar to your acceptance, if you flee to Christ without delay, and throw yourselves wholly upon his sovereign mercy. To you he again declares, that all who come unto Him for pardon, peace, and protection, shall by no means go empty away. Remember then, that if you perish, it will not be through any want of willingness in Christ to save you; but merely because ‘you would not go to him for life;’ and that very consideration which is now so encouraging, will one day fill you with inconceivable anguish—‘*Christ was willing, but I was not.*’ O let not that reflection be suffered to embitter your eternal state; but now let your reluctance be overcome, accept at once the divine invitation, and seek after those ‘things that belong to your peace, before they are for ever hid from your eyes.’

αμαρτωλος.

THE CONTRAST.

From the French MS. of the late Rev. C. De Rieu.

Christians are known by their fruits; every thing is different between them and the people of the world. These last never speak of the Saviour, or if they do speak of him, it is with such coldness and indifference, that we soon perceive that they are not his, and that they love him not; they say it is very well for Theologians. Christians would desire to speak of him without ceasing; it is to them a continual subject of rejoicing to remember that they are saved by faith in his blood. They speak of it as the most signal deliverance—as the greatest of benefits. Their souls are so filled with love and gratitude, that these feelings overflow in all their words and actions; it is a refreshment to them to pour out their souls in communicating their sentiments to their brethren. People of the world speak much of worldly things—of what other men are doing—of their worldly society—their own projects and temporal hopes. Christians, being persuaded that all these things will pass away in the twinkling of an eye, that all flesh is as grass, and the glory of the man as the flower of the grass, love rather to speak of their eternal hopes—of the glory that awaits them; they speak of these as of a great inheritance, of which they are soon to take possession; they discourse together of the promises on which their right to such great privileges are grounded. People of the world are seldom disquieted about how they spend their lives, provided they enjoy a continual round of pleasures; they attach but little importance to obeying or acting contrary to the Gospel; they hardly ever examine into their own conduct as those who

have to render an account, and yield without difficulty to the dictates of their passions, provided they can do so without compromising their reputation in the sight of men. Christians watch continually over the smallest actions; knowing that their master will come at an hour which they know not, and at a moment when they are not aware; their life is a continual conflict against all their passions; 'they that are Christ's have crucified the flesh, Gal. 5, 24. Many who have been struck with the incompatibility of the practices of the world with the principles of Christianity, have thought it right to withdraw themselves altogether from it, and take refuge in solitude and cloisters, in order to serve their Saviour at a distance from its contagion; but this is not the life which the Gospel prescribes; it commands us, on the contrary, to make our light shine before men, so that we may glorify our Father which is in Heaven.

Jesus Christ calls us to the combat. It is surely in this that our warfare consists, that we must remain faithful to him in the midst of the unbelievers and adversaries. 'I am no longer in the world,' said the Saviour, when he was about to leave the earth; 'but these are in the world; I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the world.' At present the one and the other are mingled together under the general name of Christians, this confusion lasts as long as they are on the earth; the time of separation approaches. The Saviour likens himself to a man who winnows his wheat after the harvest, which is the end of the world. Then shall he gather his wheat into his garner, and burn the chaff with unquenchable fire.

**SKETCH OF THE LIFE OF HENRY
ABRAHAMS, A JEWISH YOUTH,***Who Died March 3rd, 1818.*

Henry Abrahams, the subject of the following Memoir, was born of Jewish parents, in the year 1799; but, by the pious exertions of the Society for the Promotion of Christianity among the Jews, was brought to a real knowledge of a need of a crucified Saviour. Nothing of any importance occurred from that time till 1811, when he was, at the age of twelve years, baptised according to the rite and ceremonies of the Established Church, at the Church of St. Bride, Fleet Street. He was then admitted into the schools of the above named society, where he continued till 1812, when he was bound by the institution to the printing office, on the roof of the Jews' Chapel, Spitalfields, (now the Wesleyan Chapel), at which place he continued till his death. For the last five years he attended the ministry of the Rev. J. C. Hawtrey at the Society's Chapel, Bethnal Green, and occasionally at Bishopsgate Church, on Sunday evenings. He was a teacher in the Sunday School of the above chapel, where his conduct was very satisfactory. In January 1818, he was visited by a very wasting and painful illness, during which, he confessed that the atonement and righteousness of a divine Redeemer, were the only ground of his hope of pardon and acceptance; or, to use his own words, "he was by nature a poor helpless sinner, who, but for the infinite mercy of God in Christ Jesus, might have been cast into the lake, which never is quenched." Many pleasing fruits were visible in his temper and conduct; and his patience under acute

sufferings, and resignation to the will of God, in the prospect of dissolution, were very conspicuous. At the beginning of his disease, before it became very alarming, he expressed an earnest desire, should he recover, to devote his future life to the service of his Redeemer. One day he spoke with much animation to his minister respecting the conduct of a young man, who, like himself, was a teacher in a Sunday school; but, who had been more than commonly active in doing good, and he was delighted with his Christian zeal, fortitude, and hope. "He is sickly," said he, "as well as myself, and tells me in his visits to my bedside, that it is probable, he shall, like me, be cut down in the morning of his days; but he speaks of death with a holy smile on his face." Two days before his death, he expressed his gratitude to God for being placed under the institution. The day before his decease, he said to his mother, "Do not cry for me when I am dead, for I am going to a better place." His expiring breath was whispered out in prayers for others, whom he loved; and his last words were, "Lord Jesus, take —!" He then resigned this life on the 3rd of March, 1818.

The following is a copy of a paper found by his master after his death; it is a private meditation, written by himself, about twelve months before.

"I, Henry Abrahams, who was once a Jew boy, but now, by the blessings of God, am come to know the grace of the Lord Jesus Christ; ought not to forget to pray to him earnestly for grace, for he has even said 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.' And I know that I am a sinner; but by praying to him, he may give me grace to find his holy ways, and bring me from

darkness into his marvellous light. Therefore it is my duty to pray to him always, when I go to bed, and when I rise up; for in my repose, the Lord may take me out of this world, and then a poor helpless sinner as I should have been, I might have been cast into the lake that is never quenched, and there remain for ever. O that the Lord may put it into my heart, not to forget to pray to him in my young days! While I am young, I may, by bad company, be led into the vanities of this wicked world, and there remain till I die. Do thou, Lord, keep me from those worldly actions, and by seeking thee, I shall never seek them.

HENRY ABRAHAMS."

Oct. 23, 1816.

He was, on the 8th of March, interred in the church yard of St. Botolph Bishopsgate; and on the following Sunday, the Rev. C. J. Hawtrey, A. M., preached his funeral sermon at the Episcopal Jews' Chapel, Bethnal Green, to an overflowing congregation.

J. BURGESS.

Nov. 20th, 1822.



CRITICAL REMARKS ON SCRIPTURE,

No. II.

ORIGINAL AND SELECT,

From the Interleaved Bible of a Deceased Clergyman.

GENESIS, CHAP. II.

7. *And the Lord God formed man.* The creation of man is not mentioned here again as if there were any præ-Adamites spoken of in chap. 1, and another original of the Jewish nation in this place. For then Moses could not

have said chap. 2, 3, that God rested, &c.; nor could Eve have been the mother of all living, nor God have made of one blood all nations.

In the Sacred Writings the true series of history is not always observed, and this verse should have been in the first chapter, the formation of man being there related as the sixth day's work. *Edward on the Style of the Holy Scriptures*, p. 106.

11. *The name of the first is Pison.* It can never be known where these rivers were, because the great confluence of waters and breaking open of the deep altered the course of rivers, or quite obliterated them.—*Nichols's Conf. with a Theist*, v. 1. p. 216.

16. *Of every tree of the garden.* The tree of life not excepted, which implies a promise of immortality, that tree being either a Sacrament, or a natural means of it.—*Bull's Works*, vol. 3. p. 1069.

17. *The tree of the knowledge of good and evil.* It was so called, I suppose, not because it had a virtue to confer any such knowledge, but because the devil pretended it had; it received its name from that unfortunate deception; and though it be so called before the fall, yet that is by way of anticipation. As for chap. 3. v. 2, I look upon that to be no other than a bitter irony to upbraid man with his foolish disobedience and disappointment. *Nichols's Conf. with a Theist*, v. 1, p. 113.

— *The day thou eatest, &c.* The dominion of death commenced the day he transgressed; but the execution was delayed eight or nine hundred years, as we find Gen. 5. 5.—*Woodward's Nat. Hist. of the Earth*, p. 101. *Thou shalt surely die.* This implies a promise that he should not have died, if he had not eaten.—*ibid.*

21 *A deep sleep.* This was done, not only as

an expedient for the performance of the operation without pain, but also as an *ἵκστασις* to prepare him for receiving the divine oracle, which he (God) uttered upon his awakening.—*Bishop Bull's Works*, vol. 3, p. 1184. *One of his ribs*. Not but that other matter might go to her composition, but this being the seminal matter, no mention is made of it, as animals and plants are positively said to come from the seed, though they are not made of that only.—*Jenkin's Reasonab. of Christianity*, vol. 2, p. 203.

23. *This is now bone of my bone*. He could not know this, but by the inspiration of the Spirit.—*Bull's Works*, vol. 3, p. 1069.



REMARKS ON AN ARTICLE IN THE NEW MONTHLY MAGAZINE FOR DECEMBER,

Enforcing the Violation of the Sabbath!!!

MR. EDITOR,

THE NEW MONTHLY MAGAZINE is a work that professes much *loyalty*, and I have always understood *loyalty* and *religion* to be inseparable; but I have been surprised at perusing an article in its pages, which, though it aims to make a kind of clumsy *amende honorable* at its close, by saying something in favour of religion, absolutely strikes at its very foundation, by endeavouring to ridicule the solemnity of our Sabbath days. The article is called 'a Sabbath in London.' The writer professes to have lived seven years on the Continent, and on his return, this is one of his first friendly communications to his own country. Sauntering about the metropolis to find his old friends, and disappointed in his pursuit, he says—

'I was sick at heart myself, and as I strolled

some time longer in the noon-tide stillness of the squares and streets, a solemnity of feeling stole insensibly across my mind. There was something powerfully impressive in the contrast exhibited by this Sunday solitude in the midst of the most populous city of Europe, with the bustling holiday enjoyment of continental towns. When I thought of the Corso of Rome, the Prado of Madrid, and the Boulevards of Paris, I could not help moralizing and philosophizing awhile. The novelty of the actual scene before me, struck forcibly on my senses, and its *policy* gave ample employment for reflection. Some hours pondering on the question, resolved themselves to a decision, and I thought myself then, and I think even so now, tolerably fitted to come to a fair judgment; for I had the seven years' force of prime-of-life observation on the one hand, and the whole strength of three times that period of early impression on the other, all kept in balance by the temperate and unbiassed desire for determining with truth. *I think, then, decidedly, that THE SUNDAY RECREATIONS of the Continent are, after all, to be preferred to the Sabbath solemnity of England.* That the permission to be gay on one day in the week, is more likely to raise the mind, in cheerfulness, to Heaven, than the command to be dull. That the evils consequent in dancing are light in comparison with those which attend on drunkenness; and that polity, piety, manners, and morals, stand, every one, a better chance of being served in the ball room than in the gin shop. I do not, however, while advocating universal enjoyment, object to occasional humiliations; and I think an occasional day of denial and gloom, might produce on the multitude, an effect such as I myself then experienced,

but which a weekly recurrence unquestionably fails to bring about. The Fasti and the Festivals, the Saturnalia and the Carnival of ancient and modern Rome, have caused, and do cause, by their frequency and their licentiousness, but a weariness of dissipation, which it is vain to call pleasure. Arguing by analogy, I may safely say that the rigid observance of our Sundays, is productive less of religion than of lassitude; while the incongruity of throwing wide the public-houses, and closing up the most harmless exhibitions, makes me blush, that in a land of such true and wise enjoyment, cant and hypocrisy, should be found sufficiently strong to sanction and uphold the degrading anomaly.'

Now, Sir, had this article appeared in a *Sunday newspaper*, it would have been quite in character; but that it should be found in *The New Monthly Magazine*, which is set up to correct and oppose the politics and religion of the Old Monthly, and which is said to be under the editorial care of a *Scotchman*, who of all others, has been taught to venerate the Sabbath, and that Scotchman, one who has really written some beautiful poetry on religious subjects, and is deemed a very loyal man, is to me strange and 'passing strange.' The language of the writer is a reflection on the wisdom and goodness of God in the appointment of the Sabbath, as if in so doing he were producing moral and physical injury, instead of promoting the best interests of man. It opposes his command, who has said, 'Remember the Sabbath day to keep it *holy*.' 'Ye shall keep my Sabbaths and reverence my sanctuary;' and who, lest there should be any *mistake* cherished respecting the manner in which it should be kept, has not only said 'in it thou shalt not do *an*

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work, but also, 'If thou turn away thy foot from the Sabbath, from **DOING THY PLEASURE on my holy day**, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor *finding thine own pleasure*, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, Isaiah, 58. 13, 14. This is an eternal law, obligatory upon man; it is not a part of that ceremonial dispensation which vanished away; but is one of those moral precepts which ever remain in full force, and come with the same authority to us, as those other requirements with which they stand connected, 'Thou shalt not steal,' and 'thou shalt do no murder.'

The writer equally opposes himself to the law of the land, which guards the Sabbath day, and endeavours to undo the authority of the desk which proclaims, 'Remember the Sabbath day to keep it *holy*,' and to which the people solemnly reply, 'Lord have mercy upon us and incline our hearts to keep this law,'—to the authority of the pulpit, which often enforces that of the desk, and to the authority of the law and magistracy. The throne too, has for many years, especially guarded the sanctity of the Sabbath, and the *press* is now to array itself against this sacred institution; and that press not *The Examiner*, not *The Liberal*, but—*The New Monthly Magazine*. From the former we might have expected such an attack; but when it proceeds from the latter, it seems to come from an enemy in disguise! Alas, our Sabbaths are not at best, too much revered; and since the re-opening of Continental intercourse, our poet might still have reason to sing—
O Italy! thy Sabbaths will be soon
Our Sabbaths, closed with mummery and buffoon.

Preaching and pranks will share the motley scene,
 Our's parcell'd out as thine have ever been,
 God's worship and the mountebank between: }

COWPER.

but still compared with continental Sabbaths, they have some degree of piety about them. We have our crowded Sabbath promenades,—our Sabbath tea-gardens,—our Sabbath concerts,—our Sabbath newspapers,—our Sabbath wakes and revels, all these are evils rather to be deplored than augmented; but truly we should reach the acmé of vice, and be well prepared to drink in all the blasphemous tenets of infidelity, were the doctrines broached in *The New Monthly Magazine* to obtain a general reception. Surely, there are agents enough at work to corrupt the morals of the people, without that becoming an auxiliary.

The writer shews himself, as may be supposed, deplorably ignorant of the nature of religion, as if no one could be religious without being melancholy. Fresh imported from the Continent, he lands at Dover, and comes post to London with all the gay visions of continental manners flitting before his eyes, and beholding a Sabbath day without dancing, and fiddling, and gambling, and frolicking; he finds fault with the Sabbath in not being fitted for him, and not as he ought to do with himself, for becoming so unfitted for the Sabbath. He does not refer to *the Bible*, no, he has evidently *forgotten* that; but to the *policy* of keeping holy the Sabbath, and thinks he is qualified to decide that the *Sunday recreations of the Continent are, after all, to be preferred to the Sabbath solemnity of England*; and then he uses the most perverted kind of logic, taking things for granted which are not just, and building a superstructure on a false foundation. I deny his premises, and therefore cannot allow his conclu-

sion. He presumes that religion destroys pleasure, instead of creating it, and hence he infers, 'that the permission to be gay on one day in the week, is more likely to raise the mind, in cheerfulness, to Heaven, than the command *to be dull*.' But where is this command *to be dull*? Is abstinence from one pleasure, a preventive from another? Has religion no charms? Was the wise man wrong when he said 'Her ways are *ways of pleasantness*, and all her paths are peace?' What a perverted judgment is here manifested, and what an awful ignorance of the nature of genuine piety!

Again, he adds, that 'the evils consequent on dancing are light in comparison with those which attend on drunkenness; and that policy, piety, manners, and morals, stand, every one, a better chance of being served in the ball-room, than in the gin-shop.' But, is there any need of their being served in *either*? Was there ever more absurd reasoning, and could the *New Monthly Magazine* degrade its pages more than by the insertion of so feeble an article? But, facts may speak for themselves, and if the gin-shop be one test, and the ball-room the other, we think that a comparison with the continent will easily prove which does the most harm. The writer, however, seems as if he thought he had advanced too far in his wild and unhallowed theory, and he therefore thinks that an occasional day of denial and gloom might have some good effect, and owns that it had some on him. I wish it had had a better; but, he is of opinion that a weekly recurrence of solemn days fail to produce any good effect: that is, he is of opinion, that the God who has said '*six days shalt thou labour, but on the seventh thou shalt do no manner of work,*' was not so wise or so good, when he made the law, as, were he a legislator, he could be! Talk of blas-

phemy ! why this cannot be exceeded by PAINÉ or CARLILE. Let me again repeat the conclusion, not that it should be remembered, but be held up to abhorrence:—‘Arguing by analogy, I may safely say that the rigid observance of our Sundays is productive less of religion than of lassitude;’ this is, as the writer judges, by his own unhallowed feelings, yet labouring under the effects of the excitement of the continental dance, ‘while the incongruity of throwing wide the public houses, and closing up the most harmless exhibitions, makes me blush, that in a land of such true and wise enjoyments, cant and hypocrisy should be found sufficiently strong to sanction and uphold the degrading anomaly.’ The keeping the public houses open at certain hours, may have some apology in the calls of necessity, though here, I think, the writer has an opportunity of making his strongest thrust, yet it is but attacking a weak side, and he uses but a sorry weapon in the encounter. Because one evil is tolerated, that is no reason why another should be added, or even exchanged for it, and whatever would violate the sanctity of the Sabbath must, to every Christian mind, be an evil. Let it be remembered too that all this is not the work of *Sectarianism* or *Methodism* ; it is *the law* of the land, enforcing the law of God, and guarding from interruption the keepers of that righteous law ; but this *law of the land*, this law of God, is branded by the writer as ‘cant and hypocrisy !’ The next time he ‘blushes’ it is to be hoped it will be at the re-perusal of his own Anti-Christian production, and the editor of *the New Monthly Magazine* will, I trust, blush too that he has ever given it insertion.

Yours, K. T

THE ESSAYIST.— No. 7.

ON CONVERSATION.

Conversation is a kind of thing that must be insipid or interesting. Among Christians, however, it ought always to be useful, for 'every idle word' is to be brought into account in the day of judgment. To be useful, it need not always be religious, but religion, properly introduced, greatly improves conversation. It is a great sweetener to it, just as sugar is to tea. But judgment is requisite in the use of it, as to some stomachs sugar would prove an ungrateful luxury. Perhaps, the chief error lies in introducing it too little; but there is a possibility of introducing it too much. 'To every thing there is a season,' and 'a word *fitly spoken*, is like apples of gold in pictures of silver.' A Christian has reason to reproach himself who spends an evening in society without leaving any impression of his character behind; but a Christian is chargeable with great imprudence who drags in religion by the neck and shoulders, and, without waiting for a proper period of introduction, makes it appear rude and disgusting, instead of amiable and lovely.

Though the truth has been much abused by cowardice taking shelter under it, there is, nevertheless, such a thing as casting 'pearls before swine.' Indiscreet professors have, in this manner, often done much harm. The mind wants variety; conversation is in general resorted to as a relaxation; and religion, how grateful soever to pious characters, is not so, when made to take the lead in mixed company. A thousand topics may be introduced all of which may improve the mind and the heart. Many persons, however,

introduce religion, because they know nothing else. Beyond the Bible, a few divinity books, such as the Pilgrim's Progress, and some religious periodical, they never read, and their preacher is their oracle. Their minds run, or rather crawl, round one circle, like a slug on a cabbage leaf, and farther than this they can never go. The whole garden of conversational delights is before them, but not having ranged around, they wonder at the pleasures which others enjoy, and deny that there are any except their own. Now, it is indeed a high attainment to understand religion, though it may be well understood, even by the way-faring man, and to be wise for eternity is the chief wisdom; but, as we are not yet celestial creatures, there are many other things that concern us in this world. On these, sometimes the persons referred to will dwell, and give us the pedigree of a friend's family, and the account of an illness, or some other gossiping matter, with as much apparent delight as a theological repetition of the sentiments and scriptures, which they have uttered before a thousand times, without one new thought added to the former, or one new beauty discovered in the latter. Among other conversational curiosities, we have occasionally heard a pious dame remonstrating even against religious conversation, merely because it did not take the turn that suited her taste, and went somewhat out of her beaten track. For instance, the question of the evidence of Christianity has offended, which she believing and feeling to be true, she could not allow others even to question, not being metaphysician enough herself to know that minds are differently formed, and that what one is disposed easily to believe, another may severely doubt. Good folks of this

class do well enough to talk amongst each other, where all believe the same things; but if they are occasionally thrown into a mixed company, they have not a word to say for themselves, nor any thing to say which may satisfy an inquisitive mind on the delicate bearings of religion.

There are also others, not worthy of comparison with professors of religion, who can only talk about religious trifles.—‘Mr. A. is a fine preacher’—‘Have you heard Mr. B.?’—‘What do you think of him?’—‘Were you at such a chapel or church last Sunday? did you see Mrs. C. there?’ The conversation of these persons is certainly *about* religion, just as a circle is about a centre, but it never approaches there, and if any one were so to direct it, it would fly off again after touching it, like a tangent from the circle. It would be well if it were all as *innocent* too, but some of these fasten upon the foibles of the professing, or, perhaps, the more pious, like leeches on foul blood, and glut themselves to their heart’s content.

After these it is almost impossible to descend, except we go to triflers and profane. Triflers talk nothing but nonsense. The best of them are living newspapers, and their selection is from the small things of those productions. Often, they may be said to forestal them. The most intelligent part of their conversation relates to the marriage between Mr. Y. and Miss Z., and how much he had, and how much she had, and how much they are to have—the death of Mr. O. and who comes in for his property—and the birth of Master P. and what a fine child he is, and what expectations he may have. To these may be added the shape of the last new bonnet that has come out, if the party be females, or the dress of

the Misses Q. and X., and the question how they could afford them, and where they got them. Would there were no gentlemen triflers too, who seem born to be coxcombs, and who, while others have the misfortune to be doomed to invent and make for such frivolous kind of creatures, would be just in their element were they to take their places. Ridicule and common sense, as well as religion, have in vain assailed these, all their batteries have been discharged over minds sunk too much into the dwarf to receive their charges. How much these poor creatures shrink from their noble origin, and instead of appearing as creatures of immortality, would almost induce us to believe that they have some alliance with the inferior orders of creation who are supposed to have *no souls at all*.

To the next class there is no need to descend. The readers of these pages will scarcely require the exhortation, 'Put off—anger, wrath, malice, blasphemy, filthy communication, out of your mouth.'

Ego.



DR. WILDE, THE NONCONFORMIST, AND THE LONDON MAGAZINE.

Mr. Editor,

In the London Magazine for November is a long article, styled *the Cock-pit Royal*, in which the character of Dr. WILDE, the Nonconformist, is held up to ridicule and contempt, as the author of 'An excellent and elegant Copy of Verses upon Two Cocks Fighting.' 'Some of his poems,' says the writer, 'were printed with the poems of Rochester, (no very creditable distinction,) and (apparently as an atonement,) a few of his sermons

survived him. He appears, by his poem, to have been a resolute cocker, and a tolerable poet.' Now, sir, as the men who would rather lose their livings than violate their consciences, by reading the book of sports in their churches on the Sabbath day, proved, by this act, that they feared God more than man, and were men of genuine principle, I am anxious that you should allow me to make a remark on this insinuation against Dr. Wilde. Of the nature of the poems published with Rochester's, if they ever were, I cannot speak, as I have not seen them; but the writer leaves us to conclude that they were probably neither the most delicate, nor the most pious. The cock-fighting piece might have been written in a frolic, as the Dr. was a remarkably facetious man, but the most probable conjecture, in my opinion, is, that all these productions were composed *before he became a pious character*, and, considering the testimonials in his favour, it is unfair to rake up those deeds against a dead man of which he had long repented, and against which may be set the subsequent period of a pious, useful, and consistent long life. 'Those who knew him,' says Mr. PALMER, 'commended him, not only for his facetiousness, but also his strict temperance and sobriety.' 'Wood says, he was a fat jolly man, and boon Presbyterian.' 'He was serious in serious things; so that if any thing contrary to this was intended to be insinuated by the above reflection, it is an injury to his memory.' This fat and jolly description is given by the writer in the London Magazine, evidently with the design reproved by Palmer, who states the most satisfactory evidences of his pious life, and happy death. His last words were, 'It is but a short time and I shall be in Paradise.' If,

—sir, you will insert this short explanation in the pages of your magazine, you will do justice to an injured person, and gratify,

Yours,

A CONSTANT READER.



MINUTIAE.

BISHOPS HOADLEY AND SHERLOCK.

Bishops Hoadley and Sherlock, were both of Catherine Hall, Cambridge, both of the same year. When they were freshmen, they were called to lecture in Tully's offices. One day, Hoadley performed so well as to receive a compliment from his tutor. As they were coming away from the tutor's chamber, Sherlock, who was probably a little nettled, called out, 'Ben, you have made good use of L'Estrange's Translation to-day!' 'No, Tom,' replied Hoadley, 'I have it not, and I forgot to send the bed-maker to borrow yours, which, I am told, is the only one in the college.' So early did the emulation between these ecclesiastics commence.

COBBETT.

The following character of this popular writer is given by Rev. R. Hall, of Leicester, in a pamphlet written in reply to Cobbett's remarks on the Leicester framework knitters' fund:—'He (Cobbett) is a popular declaimer—not a philosopher; a firebrand—not a luminary. He emits fire and smoke in abundance, like a volcano, but the whole effect is to desolate, not to enlighten. His principal artifice consists in the exhibition of a few bold generalities, which he illustrates and confirms by a few prominent facts, culled for his

purpose, without the slightest attempt at that patient induction and inquiry which alone can lead to solid and useful results. Shrewd, intemperate, presumptuous, careless of the truth of his representations and indifferent to the consequences, provided they make an impression; he is well qualified, it must be confessed, by his faults no less than by his talents, by his inflammatory style and incendiary spirit, to excite insurrection—the Polyphemus of the mob—the ‘one-eyed monarch of the blind.’—‘Rome trembled when Cataline rejoiced.’ Let the friends of peace and order then, let the landed proprietors especially, take warning; they stand upon the brink of a precipice, from which, if they suffer themselves to be precipitated, it will be no small aggravation of their calamity to perceive the ease with which it might have been prevented, together with the contemptible agency and the flimsy sophistry which accelerated their overthrow.

INQUISITION.

The Inquisition punished Heretics by *fire*, to elude the maxim *Ecclesia non novit sanguinem*, for burning a man, they said, does not shed blood. Otho, the Bishop, at the Norman invasion, in the tapestry, worked by Matilda, the Queen of William the Conqueror, is represented with a mace in his hand, for the purpose that when he dispatched his antagonist, he might not spill blood, but only break his bones.

GAMING.

‘I used,’ says Montaigne, ‘to like formerly games of chance with cards and dice; but of that folly I have been long cured, merely because I found that whatever good countenance I put on when I lost, I did not feel my vexation the less.’

INQUISITION.

Dr. Grainger assures us, that in his remembrance, a horse that had been taught to tell the spots upon cards, the hour of the day, &c. by significant tokens, was, together with his owner, put into the inquisition, for *both* of them dealing with the devil.

LADY JANE GREY'S LETTER TO HER FATHER ON
HEARING OF HIS ARREST.

‘Father,—Although it hath pleased God to hasten my death by you, by whome my life should rather have been lengthened, yet I can soe patiently take it, that I yeeld God more hearty thanks for shortning my wofull dayes, than if all the world had been given into my possessions, with life lengthened at my owne will. And albeit I am very well assured of your impatient dolours, redoubled many wayes, both in bewayling your owne woe, and especially, as I am informed, my wofull estate; yet, my deare father, if I may, without offence, reioyce in my owne mishaps, herein I may account myself blessed, that, washing my hands with the innocence of my fact, my guiltless bloud may cry before the Lord, mercie to the innocent. And yet, though I must needs acknowledge, that beinge constrayned, and as you knowe well enough contynually assayed; yet in taking upon mee, I seemed to consent, and therein grievously offended the Queene and her lawes, yet doe I assuredly trust that this my offence towards God is soe muche the lesse, in that being in so royall estate as I was, my enforced honō neuer mingled with mine innocent heart. And thus, good father, I have opened unto you the state wherein I presently stand, my death at hand, although to you perhaps it may

seeme wofull, yet to me thear is nothing that bee more welcome than from this vale of misery to aspire to that heavenly throne of all ioy and pleasure, with Christ my Saviour: in whose stedfast faith (if it may be lawfull for the daughter soe to write to the father,) the Lord that hath hitherto strengthened you, soe continue to keepe you, that at the last wee may meete in heaven, with the Father, Sonn, and Holy Ghost.

I am,

Your obedient daughter till death,

JANE DUDLEY."

EDUCATION OF LADY JANE GREY.

The education of Lady Jane Grey was conducted on a scale much more extensive, than modern times are in the habit of applying to female understanding. In an elegy, written after her death by Sir Thomas Chaloner, she is commended for her beauty and her wit; for her stupendous skill in languages, of which eight are enumerated, Latin, Greek, Hebrew, Chaldaic, Arabic, French, and Italian. The poet farther observes, that she wrote a clear, fair hand, and was excellent at her needle; notwithstanding all which endowments, she was of a mild, humble, and modest spirit, and never shewed an elated mind till she manifested it at her death. Lady Jane's preceptor, as is well known, was John Aylmer, afterwards Bishop of London, a divine zealously attached, in times in which such attachment was great courage, to the Protestant faith. Roger Ascham also contributed to her education. He lived in the vicinity of Bradgate, and taught writing. As he was an excellent penman, Lady Jane's 'dear, fair hand,' was probably formed under his tuition.

HOWARD'S LADY JANE GREY.

CAMERONS NOT CHRISTIANS.

An English gentleman, travelling through the Highlands, came to the inn of Letter-finlay, in the Braes of Lochaber. He saw no person near the inn, and knocked at the door—No answer. He knocked repeatedly with as little success. He then opened the door and walked in. On looking about he saw a man lying on a bed, whom he hailed thus—‘Are there any Christians in this house?’—‘No, (was the reply,) *we are Camerons!*’

PIRON AND THE BISHOP.

Piron, coming out of a house, met a Bishop entering, who, observing his rich dress, told Piron that his dress did not suit him. Piron knew the faults of the Prelate, and replied haughtily, ‘My Lord, neither do you suit your dress.’



HELPS FROM FELLOW LABOURERS.

No. VI.



FRAGMENT.

BY MONTGOMERY.

Who, that hath ever been,
 Could bear to be no more?
 Yet who would tread again the scene
 He trod through life before?

On with intense desire,
 Man's spirit will move on;
 It seems to die, yet like heaven's fire,
 It is not quench'd, but gone.

London Magazine.

THE ANTI-SCEPTIC.

AN ESSAY ON SCEPTICISM.

- And are there such?—Such candidates there are
- For *more* than death; for other loss of being;
- Being, the basis of the Deity!

YOUNG.

However plausible in its pretensions to rational inquiry, prior to the adoption of any theological principle, *infidelity* is the natural subterfuge of a depraved heart, to escape the painful idea of man's moral obligation to his Maker, and the sad forebodings of a guilty conscience. It rejects the God of the Bible, to form a Deity after its own likeness, and adore the object of a perverted imagination.

When its boldest averments are examined, and deepest subtleties scrutinized—to what do they amount? The tenebrosity of midnight: they place us in thick darkness, wild conjecture, perpetual uncertainty *on every point of importance unto us as men*, and afford *no light whatever*, upon either the *design* of our being, or our *future* destination.

- They work their transformation on the soul,
- Dismount her like the serpent at the fall,
- Dismount her from her native wing,
- and throw her down,
- To lick the dust, and *crawl* in such a thought.

Although the Deist admits the existence of God, he deems it fanaticism to profess a knowledge of his will, and denies all devotional intercourse with his Maker, as an enthusiastic dream. According to his notions of the Almighty;—Jehovah is a Father, who has no communion with his children; but leaves them in a desert land, without a guide to direct their steps, or one lesson of instruction respecting his own determination concerning them. He is a Governor, without the communica-

tion of any *statute* or *standard* of moral observation ; but lets all ideas of *right* and *wrong*, rest upon human habits, caprice, or *whatever* man in himself may censure or approve. He is a Friend, who beholds a suffering race of intelligent beings, and gives no certain hope of deliverance from their sorrows,—if they toil till death, all remains conjecture for the future. God is a Master, who has never made known the proper rule of obedience to his servants, and therefore each one is left to the dictates of *his own heart* in his conduct, and while he has *no remuneration* to expect from labour, he may congratulate himself, that he has *nothing to fear* from negligence. With one breath, the Sceptic shuts up heaven ; or renders its existence doubtful ; and with the next, closes for ever the gates of hell.

Infidelity sinks the attribute of divine goodness into a mere connivance at human offences ; and excludes the strong arm of justice from the throne of God, to render mercy the patroness of vice, and free the criminal from all ideas of personal restraint. As the professed admirer of intellect, it opens the door to every sensual indulgence ; and under the pretence of imparting happiness to creatures, resists the claims of Jehovah, and denies the prerogatives of the Creator.

Like all other evils, it has its gradations ; but it has never yet improved the morals of a single individual : if *all* infidels *are not* externally vicious, or unkind and wicked in their outward conduct, it is occasioned by peculiar circumstances of habit, connexion, natural constitution—and temper, and *not by the beneficent influence of unbelief*,—because it is the very essence of scepticism, to loosen and invalidate every moral bond.

Will infidelity, or the disbelief of God's eternal law of rectitude and determination to punish sin, make the drunkard sober, the pilferer honest, or the assassin humane and kind in his feelings ? Impossible ! it will cover the deed with the notion of impunity, and sanction transgression as by legal authority. Therefore,

to adopt the language of a strong reasoner on *this, as well as every other subject that has occupied his pen*; — Under every possible aspect in which infidelity can be viewed, it extends the dominion of sensuality; it repeals and abrogates every law by which divine revelation has, under such awful sanctions, restrained the indulgence of the passions.

Eternal God! on what are thine enemies intent: what are those enterprizes of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of heaven must not pierce! Miserable men! proud of being the offspring of chance, in love with universal disorder, whose happiness is involved in the belief of there being no witness to their designs, and who are at ease *only*, because they suppose themselves inhabitants of a forsaken and fatherless world!

O then, let us take the Holy Scriptures for our direction in all things: they *describe* our character, *conduct* us to the origin of human woe, *shew* us a just God, *and yet a Saviour*. They unite the attributes of truth and mercy, in the restoration of fallen creatures to a state of bliss, and meet us with blessings perfectly adapted to our circumstances. They reveal a *pardon* for our guilt, communicate *light* in darkness, promise joy for sorrow, and lead us to the cross of Christ as the centré of truth, and the sole medium of access to God and glory. Yes! yes!

‘ *Religion’s* all. Descending from the skies
 ‘ To wretched man, sweet mercy, in her left
 ‘ Holds out *this* world, and in her right the *next*.
 ‘ *Religion!* the sole voucher man is man;
 ‘ Supporter sole of man above himself:
 ‘ Ev’n in this night of frailty, change, and death,
 ‘ She gives the soul a soul that acts for God.
 ‘ Religion! Providence! an after-state!
 ‘ *Here* is firm footing; here is solid rock;
 ‘ This can support us; all is sea besides;
 ‘ Sinks under us; bestorms, and then devours.’

T. W.

REVIEWS OF THE LAST MONTH.

THE MONTHLY REVIEW notices, favourably, MONTGOMERY'S *Songs of Sion*. 'In some,' say the Reviewers, 'we think he has retained and illustrated the beauties of his models more completely than any of his predecessors, and we would instance his imitations of Psalms 46, 104, 107, and 131. KIRKE WHITE'S *Remains*, Vol. 3, are compared with his former, and called 'a still more bald and meagre collection of juvenile poems and religious epistles.'

THE BRITISH CRITIC reviews NORRIS'S *respectful Letter to the Earl of Liverpool*, occasioned by his speech at the Thanet Bible Society Meeting, Oct. 17, 1821. And a *Second Letter to the Earl, in reply to NORRIS*, by the Rev. JAMES SCHOLEFIELD, A. M. *The Bartlett's Buildings Society* is the chorus of this ditty. Its sufficiency of itself to circulate Bibles, and the treason of the Clergy who presume to unite with any other—the danger of associating with Dissenters in the promulgation of the Scriptures, the folly of circulating different versions, and of sending the Bible abroad till every body is supplied at home—and a number of other worn-out complaints, are here again brought forward—complaints, for we will not call them arguments,—which have already been a thousand times answered.—The Bartlett's Buildings Society may circulate Bibles, alone, and therefore the Bible Society is not needed. This is one plea, but we believe the Society must use *note* and comment. The junction with Dissenters is a foolish objection, for if the circulation of the Bible alone is thereby increased, where can be the evil? The printing of different versions, if to meet peculiar prejudices, can also be of no more consequence than the printing of the Psalms in our Prayer Book in lieu of those in the standard Version—the Society not having countenanced any with a heterodox character, and the foreign exportations, while many are in want

at home, may find a justification in the facilities often to be found in sending the Bible abroad, even where it cannot be circulated with so much acceptance at home. A spirit must first be excited, and then the book will be desired. This last objection is, however, the only feasible one, and will, we hope, not be forgotten by the Bible Society. Mr. Norris's Letter to the Earl of Liverpool is highly applauded, and, on the score of ingenuity, it certainly deserves praise, if Mr. N. has satisfactorily proved, '*that the distribution of the Scriptures by the Bible Society has a directly OPPOSITE effect to that of leading men to the approval of our excellent Liturgy.*' We, however, consider this as a libel on the orthodoxy of the Church of England, and a virtual acknowledgment that its Liturgy and the Bible do not agree. What more could the worst foes of the Church say? Equally clever is Mr. Norris's assertion 'that the Society's having promoted Christianity in general throughout the world' is an assumption which, however specious in theory, will not stand the test of investigation. We should have thought the Bible the best means of circulating Christianity, especially when followed by Missionaries; if it is not, we should be glad to know what is? 'The Bible and Prayer Book,' would Mr. N. and these Reviewers say; but as the Bible first circulated Christianity before the Prayer Book was in existence, and sent it hither before there was an English Church, unless the Bible have lost its virtue, it must still be capable, alone, of producing the like effects. There cannot be a greater reflection on the purity of the Church of England than that it is endangered by the Bible Society; and the British Critic will never uphold its dignity so long as it unblushingly asserts 'we still conscientiously believe the Bible Society to be an institution fraught with danger, not only to our own Church, but to the best interests of Christian truth and unity throughout the world!' Happily, however, all these efforts against that noble institution, the wonder of the world, and the glory of our land, are like those of the gates of hell against the Church of Christ—they shall not prevail—they still con-

tinues to flourish strong and fair, and seems, like a gallant first-rate vessel of war, sailing majestically under a favourable breeze, steadily pursuing her course, unimpeded by the petty attacks of a thousand little skiffs that may endeavour to impede her progress. Mr. Norris and the Reviewers of the *British Critic* will, we hope, grow wiser before they die.—**DR. JEBBS' Visitation Sermon** is applauded.—**TODD'S Memoirs of Dr. Walton**.—**BELLAMY'S Critical Examination of the Objections made to the New Translation of the Bible**.—**WHITTAKER'S Supplement to the Historical and Critical Enquiry into the Interpretation of the Holy Scriptures**, and **LEE'S Letter to Bellamy on his New Translation**, are all noticed together; but the article is chiefly a treatise on the various readings of the Scripture.—In reviewing **EWARTS' Lectures on the Psalms**, the Reviewers betray the grossest ignorance when they assert, at the opening, though the Scotch are 'the most publishing nation at present in the world,' that 'a book of Theology from the North of the Tweed is a rare occurrence.' The work receives a kind of quizzical commendation.

THE ECLECTIC REVIEW notices **COPLESTON'S Remarks upon the objections made to certain passages in the Enquiry concerning Necessity and Predestination**, and says 'the learned provost has not met the most formidable objections to which his statements are open,—objections which as a wise and good man, it behoves him attentively to consider, and fairly to dispose of, before he ventures forth again, as an assailant of Calvinistic opinions.'—Of **PENN'S MINERAL and Mosaical Geologies**, it is said, that the author discovers 'learning, extent of information, and acuteness.' 'The volume demands the attention of every geologist, while it will not fail to interest the Bible Critic, and all who attach importance to the bearings of science on the evidences of revealed religion.'—**BRISTED'S Thoughts on the Anglican and American Anglo Churches**, is spoken of with approbation, as a candid and intelligent work.—**SCHOLEFIELD'S Second Letter to the Earl of Liscard in reply to Norris**, is reviewed, and Norris

is severely castigated. 'When,' say the Reviewers, 'Mr. Norris proceeds, in so many words, to deny 'that the Bible Society's labours have *generally* promoted Christianity,' or, 'that there is *any* tendency in these labours to promote it throughout the world;' when he boldly asks, 'How can *such* a society contribute *any* thing to the propagation of Christianity;' when he more than insinuates that 'the only fruits of the mighty stir which it has been making in every part of the country for upwards of seventeen years,' have been crimes enhanced in guilt, and multiplied in the same degree and proportion; we are ready to ask, is this the language of Tom Paine or of Carline? Can it possibly proceed from a dignitary of a Protestant church? It is the distribution of the Bible, of which this infatuated man thus blasphemously speaks; it is on a society formed for the sole purpose of distributing the Holy Scriptures, and which has actually distributed nearly four millions of copies, that he vents his malignity. And can such a man ever be a believer in the Scriptures, leagued as he is with the papist and the infidel, in ridiculing and opposing their unrestricted circulation?' 'So analogous, to say the least, are the essential traits of conduct and character betrayed in the malignant opposition made to the circulation of the Scriptures, that it may seem to be referable to the sovereign dispensations of Providence, rather than to any moral difference in the individuals; that Mr. Carline is not the dignified reviler of the Bible Society, and H. H. Norris, the half-starved vendor of sedition and blasphemy in Fleet-street.'—BONAR on the conduct of Judas is commended by Dr. Dodridge, 'as setting the important testimony of the apostate Judas to the innocence of his master, in a most just and beautiful light.' In this opinion the Reviewers coincide.—THOMAS JOHNSON's *further reasons for Dissent*, are approved.—*An Essay on Slander* is said to be the vehicle of much sound and wholesome admonition. THE MONTHLY CENSOR reviews the following articles under the head 'Theology.' BELSHAM's *Translation of St. Paul's Epistles*.—BISHOP OF CALCUT-

TA'S Charges—**BISHOP OF LLANDAFF'S Sermon before the Society for the Propagation of the Gospel.**—**DEAN OF PETERBOROUGH'S Trinity Sermon.**—**BROUGHTON'S Sermon.**—**WILLIAM'S Funeral Sermon.**—**BOOKER'S Bathanasia.**—**GLEN on the Sabbath.**—**CHALNER'S on Duelling.**—**URWICK on Baptism.**—**TAYLOR'S Elements of Thought.**—**BAMFORD on School Discipline.** The first article contains a good critique on the errors of Belsham. Of the article on Duelling, it is said, 'The discourses are written in a plain, affectionate, and impressive style; and references are given to several very apposite notes at the end of the volume which contain a variety of notes of different moral authors, and others who have expressed themselves against the practice of duelling; and some anecdotes are interspersed extremely well adapted to carry on the inferences proposed to be drawn from the general matter contained in them.'

THEOLOGICAL CRITIC.

THE PREACHER; or, Sketches of Original Sermons. vols. II. and III. 12mo. pp. 238, 244.

We cannot say that the best wine is kept till the last, because there is still at least another volume of this work to appear. But it certainly improves in its progress, and proceeds from good to better. Its first and second volumes are excellent, but its third is, in our estimation, still more excellent. We must, however, be allowed to blame the compiler for admitting any discourses on disputed points that are non-essential. With this exception, we warmly commend his labours. In the first volume we discovered some discourses of the Rev. Andrew Fuller, who was a superior sermonizer among the dissenters; and in the third volume we are much mistaken, if we have not read the productions of another able and living divine of the same persuasion, whose elegant and energetic compositions have raised him deservedly high in the estimation of all whose minds are capable of combining taste with piety.

A general index of texts would be desirable when the work is completed, and if to that index were added the solitary initial of the surname of the author of each plan, it would render them much more interesting to those who can give some guess at their origin.

THE CHRISTIAN FAMILY'S ASSISTANT, containing *a Discourse on Prayer in general, also suitable Forms of Prayer for Domestic Worship, with Hymns adapted to Family Devotion; and a Series of Essays on different Subjects, partly original, and partly selected from the best authors.* By H. L. POPPEWELL, late of Cambridge. 8vo. pp. 527.

This work is divided into four parts, agreeably to the plan in the title. The first contains a treatise on prayer; the second a table of chapters for family worship, and hymns suitably selected for days and seasons. The third prayers, embracing the advantages of variety, being some original by various divines, and some select; and the fourth essays on religious and domestic duties. The plan is good, and the work is, we think, adapted for usefulness, as it will powerfully excite to domestic worship; and while it deprives those of all excuse who plead want of utterance, may by the perusal furnish a variety of expressions to such as are in the habit of praying extemporary.

THE DUTY AND IMPORTANCE OF FREE COMMUNION, among real Christians of every Denomination, especially in the present period, with some Notices of the writings of Messrs. BOOTH, FULLER, and R. HALL, on this subject. 8vo. pp. 48.

The subjects discussed in these pages are—The Unity of the Church as ‘one body’—The one Baptism essential to Communion. The alleged connection between Baptism and the Lord's Supper—mutual Toleration among Christians—the question of exclusive Communion, historically considered—the assumption of a right of exclusion, and the evils arising from the exclusive principle. The author's aim has been to

condense the principal arguments in favour of free communion, and to prove that all who give evidence that they are sincere Christians, ought to unite together at the Lord's table, without allowing differences on non-essentials to divide them. The object of the work is worthy of a Christian writer, being designed to produce a spirit of love among Christians. The arguments employed are many of them forcible, and the candour which runs through the whole is a happy illustration of the kind of spirit which the writer would wish to promote.

THE SUNDAY SCHOOL TEACHER'S VADE-MECUM ;
or, Outlines of Discourses, select and original,
designed to assist Sunday School Teachers in the
delivery of addresses. Pp. viii. 98. OFFOR.

This is a very useful little work, and we think admirably adapted to assist the Sunday school teacher in that part of his duty which consists in addressing the children, and which certainly, as it is, in our view, by no means the least important, ought not to occupy the last place in his attention. Any means having in view the imparting of divine truth to the tender minds of children, must meet with the decided approval of every lover of the Redeemer; and it is on this principle that we cordially recommend the unassuming volume before us. Although we presume that the chief intention of the author of this volume is to supply outlines only, yet we think it would have been well if, in those sketches which bear more of the appearance of finished addresses, he had more carefully excluded some words which are certainly unintelligible to children; because there is a danger lest the teacher, in adapting the sketches to use, fall into the error of introducing words unsuited to the capacities of his auditory.—Should the author complete his plan, in which we cordially wish him success, he may perhaps avail himself of this hint. R. Q.



THE CONSECRATED MUSE.

Procul, O! procul este profani.

Original Poetry.

THE WILLOW TREE.

O how I love this willow tree,
To watch it droop beneath the stream;
But ah! this weeping willow tree,
A solemn moralist doth seem.

Behold the infant at the breast,
See how it smiles in beauty, see!
But the sweet babe by pains oppress,
Droops its faint head—a willow tree.

See buoyant youth, with sparkling eye,
Who pants with hope so glad as he?
But woe disease smiles grimly by,
When low he droops—a willow tree.

See manhood, like the tow'ring oak,
In beauty, strength, and vigour see!
But ah, how pale, how chang'd that look,
He sinks, he bows—a willow tree.

See hoary age, with furrow'd cheek,
With falt'ring step and feeble knee;
Death soon the cords of life shall break,
And lay him 'neath the willow tree.

Sweet willow, saddest of the grove,
Farewell thou weeping willow tree!
Thy tearful boughs I yet must love,
And watch thee—weeping willow tree.

Oct. 24, 1822.

J. S. H.

LINES.

To the Air of Adieu Fideles.

O happy immortals, who in bliss celestial,
Escap'd from the sorrows of lingering time;
Far from the scenes I wander o'er terrestrial,
Indulge in glowing pleasures all divine.

O blest! ye have waded through the chilling river,
Where Nature must bathe first to purify,
Whose brink I tread, and feel my bosom shiver,
While towards the Land of Promise darts my eye.

But shall I not ford it, with that arm sustaining,
Which bore you, and led you, to heav'nly rest?
Cease, O my spirit, cease then thy complaining,
And quell the ruffling tempest, in my breast.

O happy immortals, I shall, through my Saviour,
Be happy, and happy as saints above;
And bask in glory beaming from his favour,
Who ever is unchanging in his love.

Kentish Town.

L. C.

PARAPHRASE OF PSALM 124.

If the Lord had not been our decided protection,
May Britain, preserved, exultingly say,
When mortals and devils, in hostile connexion,
Maliciously labour'd to make us their prey;
Then had their infernal endeavour succeeded,
And tyranny quickly our rights overpower'd;
The tears of the wretched been vented unheeded,
And vengeance, remorseless, our treasures devour'd.
Then had the proud billows, tremendously swelling,
Derided the force of all human controul;
And the surges, each other with fury repelling,
And roaring destruction, o'erwhelmed our soul,
Bless God, who the snare of the fowler hath broken,
And saved us from gnawing affliction intense:
Our soul is escap'd from the net, to betoken,
That God, the Creator, is still our defence.

D. IVES.

* Alluding to Verse 6.

EPITAPH ON A YOUNG LADY.

A sickly frame, a vigorous mind,
A temper sweet, a soul resign'd:
Consumptive pangs all art defied,
She felt their power, she smiled and died.

Quesbury.

J. D.

'THE HEART KNOWETH ITS OWN BITTERNESS.'

O, if there be a deepest woe
 Beneath whose pangs the heart must groan,
 That Spirit doth its horrors know,
 Which bears its bitterness *alone*.

And there is woe that *cannot speak*,
 And woe *another cannot feel*;
 Beneath whose weight the heart must break,
 And die of wounds no hand can heal.

No, there is *One*, who knows and feels
 The sorrows which our bosoms bear:
His hand the broken Spirit heals,
His voice will answer broken prayer.

C.

DOWN IN THE GRAVE.

Soft the weary saint is sleeping,
 Down in the grave,
 Now no more his frailties weeping,
 Down in the grave;
 Pangs of earth are gone for ever,
 Hearts that faint and lips that quiver,
 Tears and sighs await us never,
 Down in the grave.

Soon I may, I must be lying,
 Down in the grave;
 Worms my wasting flesh destroying,
 Down in the grave;
 If, my God, thy presence stay me,
 Death itself shall not dismay me,
 Then I shall not fear to lay me,
 Down in the grave.

Should I dread the dwelling dreary,
 Down in the grave,
 There from trouble rest the weary,
 Down in the grave;
 'Tis the road to life and glory,
 Trod by babes and Patriarchs hoary,
 There lay Jesus gash'd and gory,
 Down in the grave.

But my bands shall burst asunder,
 Down in the grave,
 When I hear the archangel's thunder,
 Down in the grave;
 Then my voice with rapture swelling,
 Jesu's love shall aye be telling,
 When I leave my dreary dwelling,
 Down in the grave.

Oswestry.

J. D.

Select.

SONNET

From " Poems by one of a Family Circle."

"How oft beneath his blest and healing wings,
He would have gather'd me, and I would not!
Like a weak bird, all heedless of my lot;
Perverse and idle in my wanderings.

Now would my soul return, and trembling brings
Her wearied pinion to its wonted rest;
And faint with its short flights and flutterings,
Would seek a refuge in its parent's breast!

O father! in thy mercy shelter me,
For I am worn with mortal miseries:
My dark and earth-entangled spirit free,
And plume it to ascend its native skies;
With loosen'd wing to thy high rest to soar,
And never to desert its mansion more."

LINES FROM 'A PRESENT FROM MY GOVERNESS.'

BY A LADY.

These upper-spring blessings, dear Father, I prize,
Tho' the joys of the worldling from me take their flight,
My soul, on the wings of devotion, would rise,
While I trace to their ocean those springs of delight.

A soil, dry and barren, alas! was my mind,
No refreshment to nourish my soul could I trace,
Like destitute Hagar, no spring could I find,
Till the angel of mercy discover'd the place.

'Tis in Jesus the wells of salvation are found,
To my spirit new vigour and life they impart,
While I draw from these sources, my comforts abound,
And the joys of salvation spring up in my heart!

These springs shall continue my soul to supply,
While I tread the vast desert no drought shall I fear,
Tho' frequented by numbers, they never can dry,
But full and o'erflowing shall ever appear.

Should the dark vale of death for a moment dismay,
Still sweetly refreshing these waters shall prove;
And Jesus shall bear my glad spirit away,
To drink at the fountain of infinite love!

Register of Intelligence.

LITERARY.

Just Published.—**JANE AND HER TEACHER.** 18mo. with a fine engraving, price 9d. sewed, or half-bound 1s.—**A MOTHER'S PORTRAIT**; sketched soon after her decease, for the study of her children, by their **SURVIVING PARENT.** 1 vol. 12mo. with an elegant engraving, price 4s. 6d. boards.—**THE HABITATIONS OF CRUELTY**; or, a Picture of Heathenism. By the author of an Hour in Newgate, &c. 18mo. stiff covers, 8d.—**WINTER SCENES**; or, the Unwin Family. Price 4d.—**JOURNAL OF A TOUR FROM ASTRACHAN TO KARBASS**; containing Remarks on the general appearances of the Country, Manners of the Inhabitants, &c. with the substance of many conversations with Effendis, Mollas, and other Mahomedans, on the questions at issue between them and Christians. By the Rev. W. GLEN, Missionary, Astrachan. 12mo. price 4s. boards.—**UNIVERSAL STENOGRAPHY**; or, a Practical System of Short Hand; combining legibility and beauty; upon the general principles of the late ingenious Mr. Samuel Taylor; with various improvements from the best modern writers on this useful art. By W. HARDING. 12mo.—**SERMONS.** By the Rev. JOHN HAYDEN, Curate of Londonderry Cathedral.

In the Press.—**BIBLE HISTORY**; including the march of Israel from Egypt to the borders of the promised land. Revised and enlarged by Mrs. SHERWOOD.—**SINCERITY**; a tale. By the author of RACHAEL, a tale. 1 vol. 12mo. with an elegant engraving.—**SACRED FUGITIVES**; in prose and verse. 1 vol. 18mo. By E. DERNER.

Preparing for Publication.—**MEMOIRS OF THE WOODGROVE FAMILY**, and Sketches from a Pious Mother's Port-folio. With engravings, &c. By the author of 'Cottage Scenes,' 'Present from my Governess,' &c. in 1 vol. 18mo.—**AN ELEGY**, on the memory of the late Rev. Henry Martyn, with smaller pieces. To which will be added a portrait of Mr. Martyn. By JOHN LAWSON, Missionary at Calcutta, author of 'Oriental Haiping,' and 'Woman in India.' Foolscap 8vo.—**MARTHA**; a Memorial of a beloved and only Sister. By ANDREW REED. A narrative founded on facts.

CAMBRIDGE, Jan. 16.—Mr. W. J. Bankes, M. P. has presented to the University Library several valuable books, recently printed at Milan and Venice, among which are the classical works edited by Angelo Maio, the learned Librarian of the Vatican—the Chronicle of Eusebius, by Aucher; Clakciak's Italian, Armenian, and Turkish Dictionary; and Aucher's Armenian and English.

Grammars. Most of these rare and curious works are on fine paper, and are rendered more valuable from the limited number of copies which were printed, in some instances, only twenty having been struck off.

It is said that Mr. Gifford, owing to delicate health, will, in about six months, decline the Editorship of the Quarterly Review.

Sir J. Mackintosh was, on the 3d of January, installed Lord Rector of the University of Glasgow; we cannot give his speech, but only the following brief extract on toleration:—There is now, gentlemen, none of that spirit of hostility to our countrymen of other persuasions that formerly was said to distinguish the people of this country. The spirit of intolerance is fast wearing away from every country. Calvinistic chapels are now erected at Amsterdam, and Geneva; I have seen a Catholic Bishop at Boston, and even in Glasgow is a Catholic chapel, probably the most beautiful in the island. (Partial disapprobation) When silence was restored, Sir James, in continuation, observed, with great animation and effect, that those who had manifested symptoms of disapprobation would probably have withheld them had they waited for the following sentence:—'Far be it from me even to assert any sentiment inconsistent with my original convictions of the doctrines of a sincere Protestant, or with the most determined opposition to the arbitrary doctrines and dominant and intolerant spirit of the Church of Rome. On the contrary, the reason that I rejoice in the existence of such a Catholic edifice is, that it proves that the stain of intolerance has been wiped away from the Protestant Church.' (Plaudits.)

RELIGIOUS INTELLIGENCE.—HOME.

It is curious, and we are assured of the fact on authority on which we can rely, that the Athanasian Creed, which is specially appointed by the rubric to be read on Christmas-day, was omitted on that day, at the Chapel Royal, at Brighton: his Majesty was present on the occasion, and took the sacrament. A Sunday paper alluded to this circumstance, and supposed that it was the effect of a mere mistake of the Minister, Dr. Pearson. We find some difficulty in assenting to this explanation, as the Athanasian Creed is not read by the Minister, but sung, where, as in the Chapel Royal, choral service is performed. A dignitary of the church declared of the creed in question, 'Would that the church were well rid of it.' We do not know whether this is intended to be a step towards the accomplishment of this wish.—*Globe and Traveller.*

The Home Missionary Society have formed a West London Sunday School Auxiliary Home Missionary Society, intended to combine the aid of Sunday School Teachers, and children, and

It is calculated that this institution will contribute to the Parent Society upwards of 200*l.* per annum. It is intended to form similar auxiliaries throughout the kingdom, this source of help not having been generally applied to for any other societies. The Teachers are not expected to contribute more than one penny or one halfpenny per week, and the children, by raising one penny per year or upwards, will raise a very large sum.

Stepney Chapel was consecrated on the 9th of January, by the Lord Bishop of London.

The Rev. Reginald Heber is said to be appointed Bishop of Calcutta.

The Rev. Dr. Chalmers is said to have accepted the office of Professor of Moral Philosophy in the University of St. Andrew, and to have given 500*l.* for the building of a chapel of ease in St. John's parish, Glasgow.

FOREIGN.

CONVERTS TO CATHOLICISM.—One of the two English gentlemen, who were with the Trappists of Gard, made his abjuration on Christmas-eve, in the Chapel of the *Dames Recollets*, rue de *Madeleine*. The abjuration was received in the presence of the Apostolic Nuncio, by Dr. Pointer, Catholic Bishop of London. This Prelate administered baptism, under consideration, to the new convert. The Countess de Genlis, and the young Chevalier de St. Louis, whom God has been pleased to employ in recalling him to the faith of his fathers, were his sponsors. The Curates of the parishes of the first and second arrondissements, M. de Mallen, and several persons belonging to the court, were present at this ceremony, which was the more touching, as this young Englishman, who is of a noble family, exposes himself, by embracing the Catholic religion, to lose rights to which he is entitled by his birth.—*Paris Paper*.

The Papists are thus making a grand bustle about a few conversions of persons, who probably had their religion to choose, and, pleased with the baubles of Catholic worship, have united themselves with a community, where sin and indulgence may go hand in hand together.

PHILANTHROPIC INTELLIGENCE.—HOME.

Association for the relief of the poor of the City of London and parts adjacent.

The severity of the weather, at the present period, has induced the committee to commence the operations of the association this season. The kitchen opened on the 3d of January, from which date to the 17th inclusive, 2,634 bushels of coals, and 36,470 pounds of potatoes, have been vended to the labouring class, many of whom are suffering much, having little or no employ.

GENERAL INTELLIGENCE.—HOME.

EARTHQUAKE IN SYRIA.

" Near the Ruins of Antioch, Sept. 13, 1822.

" It has fallen to my lot to relate the particulars of an event that has thrown most of the families of this part of Syria into sorrow and mourning, and all into the greatest difficulties and distress.

" On the 13th August, at half-past nine in the evening, Aleppo, Antioch, Idlib, Riha, Gisser Shohr, Durcoush, Armenas, every village and every detached cottage in this Paschalic, and some towns in the adjoining ones, were in 10 or 12 seconds entirely ruined by an earthquake, and are become heaps of stones and rubbish! In which, on the lowest computation, 20,000 human beings, about a tenth of the population, were destroyed, and an equal number maimed and wounded! The extreme points, where this terrible phenomenon was violent enough to destroy the edifices, seem to be Diabekir and Merkab (12 leagues south of Latuchin), Aleppo and Scanderoon, Killis and Kahn Skekoon. All within these points have suffered so nearly equally, except Oria and Latachia, which have not suffered much, that it is impossible to fix on a central point. The shock was sensibly felt at Damascus, Adeno, and Cyprus.

" To the east of Diabekir, and north of Killis, I am not well informed how far the effect extended in those radii of the circle. The shock was felt at sea so violently within two leagues of Cyprus, that it was thought the ship had grounded. Flashes of fire were perceived at various times throughout the night, resembling the light of the full moon, but at no place to my knowledge has it left a chasm of any extent, although in the low grounds slight crevices are every where to be seen, and out of many of them water issued, but soon after subsided.

" There was nothing remarkable in the weather or state of the atmosphere. Edifices, on the summit of the highest mountains, were not safer than buildings situated on the banks of rivers, or on the beach of the sea.

" It is impossible to convey an adequate idea of the scenes of horror that were simultaneously passing on the dreadful night of 13th August. The awful darkness, the continuance of the most violent shocks at short intervals, the crash of falling walls, the shrieks, the groans, the accents of agony and despair of that long night, cannot be described. When at length the morning dawned, and the return of light permitted the people to quit the spot on which they had been providentially saved, a most affecting scene ensued.

" You might have seen many unaccustomed to pray, some prostrate, some on their knees adoring their Maker. Others there were running into one another's arms rejoicing in their existence. An air of cheerfulness and brotherly love animated every countenance.

" In a public calamity, in which the Turk, the Christian, the Jew, the Idolater, were indiscriminate victims, or objects of the care of an impartial Providence, every one forgot for a time, his religious animosities, and what was a still more universal feeling in that joyful moment, every one looked upon the heaviest losses with the greatest indifference. But as the sun's rays increased, they were gradually reminded of the natural wants of shelter and of food, and became at length alive to the full extent of the dreary prospect before them; for a greater mass of human misery has not been often produced by any of the awful convulsions of nature. A month has now elapsed, and the shocks continue to be felt, and to strike terror into every breast, night and day. The fear that they may not cease before the rainy season commences, has induced those whose business cannot allow of their quitting the ruins of their towns, instead of rebuilding their houses, to construct temporary hovels of wood without the walls, and many families who thought themselves before this calamity straitly lodged in a dozen of apartments, now exult in the prospect of passing the winter in a single room twenty feet square.

" The spacious mansion that has been the residence of the British Consul at Aleppo for 230 years is completely ruined. The houses of all the other public agents and private European individuals at Aleppo have been likewise entirely ruined. At Aleppo, the Jews suffered the most on account of their quarter being badly built with narrow lanes. Out of a population of less than 3,000 souls, six hundred lives were lost. Of the Europeans, only one person of note, Signor Esdra di Picciotto, Austrian Consul General, and 10 or 12 women and children, perished, but the greater part are now suffering from ophthalmia and dysenteries, occasioned by their being exposed to the excessive heats of the day and the cold dews of the night.—When it is considered, that two-thirds of the families in Aleppo have neither the means of making a long journey, to remove to a town out of the effect of the earthquake, nor of building a shed to keep off the rain, it is impossible to conceive all the misery to which they are doomed the ensuing winter, or ever to find more deserving objects of the compassion and charity of the opulent, whom it has pleased God to place in happier regions of the globe."

Italy.—The clergy at Rome consist of 19 cardinals, 27 bishops, 1,450 priests, 1,532 monks, 1,464 nuns, and 332 seminary students. The population of Rome, with the exception of the Jews, consisted in 1821 of 146,000 souls. The births during that year were 4,756; the deaths 5,415; and the marriages 1,205.

A GENERAL BILL OF THE CHRISTENINGS AND BURIALS

Within the City of London and Bills of Mortality,

From Dec. 11, 1821, to Dec. 10, 1822.

Christened in the 97 Parishes within the Walls, 1823—Buried, 1141.

Christened in the 17 Parishes without the Walls, 5015—Buried, 3703.

Christened in the 23 Out-Parishes in Middlesex and Surrey, 12,334—Buried, 9674.

Christened in the 10 Parishes in the City and Liberties of Westminster, 4044—Buried, 4947.

THE DISEASES AND CASUALTIES THIS YEAR.

<i>Diseases.</i>					
Abscess	-	107	Inflammation	-	1308
Apoplexy	-	206	Inflammation of Liver	-	61
Asthma	-	530	Insanity	-	219
Begrimed	-	1	Jaundice	-	111
Cancer	-	82	Measles	-	712
Child-bed	-	191	Mortification	-	159
Consumption	-	3608	Old Age and Debility	-	2601
Convulsions	-	2929	Palsy	-	169
Croup	-	100	Rheumatism	-	8
Diabetes	-	3	Rupture	-	44
Dropsy	-	351	Serofula	-	7
Dropsy in the Brain	-	324	Small Pox	-	10
Dropsy in the Chest	-	86	Sore Throat or Quinsey	-	5
Dysentery	-	4	Spasm	-	55
Epilepsy	-	2	Stillborn	-	667
Eruptive Diseases	-	6	Stone	-	16
Erysipelas, or St. Anthony's	-		Stoppage in Stomach	-	16
Fire	-	17	Suddenly	-	220
Fever	-	1104	Syphilis	-	7
Fever (Typhus)	-	17	Teething	-	472
Fistula	-	6	Thrush	-	162
Flux	-	6	Worms	-	5
Gout	-	41			
Hemorrhage	-	31			
Hooping Cough	-	757			
				Total of Diseases	18,577

<i>Casualties.</i>					
Broken Limbs	-	1	Murdered	-	4
Burned	-	18	Overdied	-	1
Drowned	-	113	Poisoned	-	3
Excessive Drinking	-	4	Scalded	-	7
Executed*	-	8	Suicide	-	33
Found Dead	-	6	Strangled	-	1
Fractured	-	2	Suffocated	-	3
Killed by falls and other accidents	-	84			
			Total of Casualties	268	

* There have been executed in London and the county of Surrey, 24; of which number eight only have been reported to be buried within the bills of mortality.

Christened	Males	- - - -	11,968		
	Females	- - - -	11,406		
	Total	- - - -	23,373		
Buried	Males	- - - -	9,483		
	Females	- - - -	9,389		
	Total	- - - -	18,865		
Whereof have died :—					
Under two years old	-	4605	Fifty and sixty	-	1826
Between two and five	-	2033	Sixty and seventy	-	1562
Five and ten	-	932	Seventy and eighty	-	1224
Ten and twenty	-	649	Eighty and ninety	-	689
Twenty and thirty	-	1348	Ninety and a hundred	-	104
Thirty and forty	-	1905	A hundred	-	1
Forty and fifty	-	1995	A hundred and one	-	1

Increased in the burials this year, 414.—Thus one generation passeth away, and another generation cometh. How many mortal diseases attack the human frame, and how many die at all ages! Such monitory lists speak loudly to sinners spared: yet another year, 'Be ye also ready!' The largest number of adults in this list, died in the prime of life, between the ages of 30 and 40, and 40 and 50. What folly, then, to reckon on extreme old age! 'At such an hour as ye think not, the Son of Man cometh.'

MARRIED, at West Ham, Essex, January 6th, by the Rev. W. Wilson, A. M. Vicar of Walthamstow, the Rev. Henry Lacey, of Plaistow, to Sophia, eldest daughter of the late John Singer, Esq. of Bridgnorth, Shropshire.

At St. Mary's, Islington, the Rev. John Addison Coombs, of Manchester, to Eliza, daughter of Thomas Wilson, Esq. of Highbury Place.

DIED; Mrs. Wesley, Widow of the late Rev. Charles Wesley, aged 97.

Jan. 25th, aged 75, the Rev. John Winter, of Newbury, Berks.

TO CORRESPONDENTS.

The favours of the *Earl of Crawford* are come to hand. Also, *Clericus*, *X. Y. Z.*, *B. B.*, *Amicus*, *Henry, P.*, and *Solius*, *E. Derman*.

ERRATA.—Last month, p. 35, last line, for *sprits* read *spirit*.—p. 26, line 1, for *hair* read *brow*.—Same page, stanza 11, line 4, for *heaven* read *haven*.

THE
CHRISTIAN'S POCKET MAGAZINE,
AND
ANTI-SCEPTIC.

No. 9.

MARCH.

VOL. VIII.

For the Christian's Pocket Magazine.

MEMOIR

OF THE

REV. JAMES PHILIP HEWLETT, M. A.

(With a Portrait.)

THE REV. JAMES PHILIP HEWLETT was a native of the celebrated city which was afterwards the scene of his ministerial labours. He was born in the year 1780. His parents, struggling hard for the maintenance of a numerous family, gladly embraced an opportunity which offered itself, of placing their thirteenth child, James, as a chorister of New College, in the University of Oxford.

This valuable appointment including a classical education, a considerable part of his board and clothing, and an annual stipend; it may fairly be said, that from the early age of eight years he supported himself without assistance from his family. On this account, doubtless, a college education was chiefly chosen, as well as from the idea of its leading on to a genteel and respectable profession; but, it is to be feared, without regard

VOL. VIII. No. 9.

I

to his qualifications for the office he was to sustain, farther than, as it was often observed, 'that he had a fine person, a clear manly voice; and would make an excellent churchman!'

With mingled feelings of self-abasement, and admiration of Divine grace manifested to him, he would often afterwards say, 'What base unworthy motives for entering into the ministry! is it possible that such an intruder should ever be qualified and made useful?—well, if it be so, to whatever cause others may be disposed to attribute such a change, I am certain that it can be effected only by the free and powerful grace of God, "the exceeding greatness of his power to usward who believe."'

During the period of his choristership, he made respectable progress in learning; and although a total stranger to the power and importance of religious principles, he was uniformly esteemed as a youth of an upright, noble, and generous mind.

On leaving school, he entered at Pembroke College, but very soon afterwards obtaining a Clerkship at All Souls, he removed thither, and prosecuted his studies, until the period of taking the degree of Bachelor of Arts, when he was appointed Clerk of Magdalen College, where, in 1803, he took the degree of Master of Arts.

Of the years spent in College, he often, in after life, spoke with feelings of the deepest shame and regret. In the account of the world, they were not of a vicious cast, but they were marked by a levity and disregard to serious things, which he could not reflect upon but with deep contrition. His musical talents were considerable; and they were the means of introducing him into very gay and unprofitable society; and it was with a peculiarly feeling emphasis that he sometimes ad-

monished young men of the dangers of a college life. Having attained the usual academical degrees, and being of an age for the ministry, he only waited a title for orders; and now, for the first time, he seriously reflected on the weight of the office he was about to undertake, and his total insufficiency for the discharge of its arduous duties. Still, however, his convictions were not strong enough to deter him from entering upon it, but merely to arouse him to something like preparation, which had hitherto been wholly neglected. He began to peruse and transcribe some of the most fashionable divinity of the day; yet he was not satisfied: it did not apply to the feelings of his own mind, nor could he anticipate its being either very acceptable or edifying to his hearers. At this period he had little idea of the duty and privilege of prayer; or of the value of the Holy Scriptures as a daily companion and directory: but merely as a book of occasional reference for a text or a lesson. Yet he afterwards observed, 'even then I felt strong desires that by some means or other I might be led to personal improvement and fitness for my office; and, however dark and confused, I believe there was more of the nature of prayer in these desires, than in the daily forms which were repeated as a task, and to which I then considered the duty of prayer as confined.'

It pleased God to grant him the desire of his heart, by introducing him to the society of a person of a serious turn of mind, whose inferiority to Mr. H. in classical attainments was compensated by a more intimate acquaintance with the volume of inspiration, and with the devotional and practical writings of eminent divines.

Mr. Hewlett's character was, through life, re-

markable for candour, humility, and self-diffidence, but combined with much quickness of perception. He therefore eagerly received and diligently improved knowledge, though communicated to him by one in many respects so much his inferior. In him, truth had no high notions, no pre-conceived opinions to combat; he was ever ready to obey its dictates with child-like simplicity, neither hesitating at the sacrifices it required, nor anxious about the consequences it might involve. At the earnest advice of his friend, Mr. H. became a constant and diligent student of the sacred volume, and adopting the petition 'Lord open thou mine eyes, that I may behold wondrous things out of thy law,' divine light gradually broke in upon his mind, 'with kind and quickening rays.' As he experienced and enjoyed the personal application of the truths of the gospel, his heart glowed with earnest and increasing desires to be made useful in proclaiming them to others. During this state of improvement in Dec. 1804, Mr. H. was ordained Curate of St. Aldates, an extensive and very populous parish. He was at that time earnestly seeking after truth, and perhaps his labours on the sabbath might be considered as the history of his progress during the week.

From the first, he was highly and universally respected in his parish, for his amiable manners, and the regular and impressive performance of his duties; and so gradual were the advances of his mind towards more clear, decided, and consistent views of divine truth, that perhaps two or three years had elapsed before any striking change was perceived, and even then, by some of the least observant of his hearers was scarcely admitted. Mr. H. was incapable of any attempt to disguise

or palliate his sentiments, in order to meet the prejudices of his hearers, yet he saw no reason for wilfully rendering truth unlovely in her appearance. In his ministry, her extended claims, her humbling statements, and her awful sanctions, were neither suppressed nor compromised, although they might and would excite the enmity of the carnal mind; yet neither on the other hand was truth distorted, and rendered hideous by the angry zeal and coarse declamations of an ill-judging advocate. His uniformly gentle, affectionate and unassuming deportment probably won many to listen favourably to his message, whom harshness and bitterness would have repelled. But having himself been invited by the still small voice of heavenly mercy, and drawn by the cords of love, these communications tended to produce in his own mind that sweetness and gentleness of spirit which his whole conduct and ministry displayed towards others. The things which he declared to the people, were those which he himself had handled, and tasted, and felt of the word of life: he imparted unto them not the gospel of God only, but even his own soul, because they were dear unto him. Nor let it be supposed that his preaching was destitute of energy; no—with earnest solemnity and unbending faithfulness, he declared the terrors of the Lord, and sinners were often brought to tremble and ask what they must do to be saved. It was probably the encreasing numbers, and seriousness of his congregation that first awakened the general suspicion of his having imbibed those sentiments, which, (too often as a term of reproach) are commonly denominated ‘evangelical.’ Mr. Hewlett was the last man in the world to enquire whether the avowal of these sentiments would or would not be the

road to popularity and preferment. What he thought, he spoke, 'with simplicity and godly sincerity; not as pleasing men, but God, which trieth the hearts,' and the predominance of this principle will appear, when it is stated that he numbered among his hearers, the heads (with their families), and other distinguished members of two colleges, the one of them the most extensive in Oxford.

Among the first, perhaps the very first book, of an evangelical cast, which Mr. Hewlett met with, was Dr. Watts's Psalms and Hymns. He highly prized and enjoyed the little volume, and it became his constant pocket companion through life. The writings of Hall, Owen, Baxter, Henry, Doddridge, Newton and Cecil were likewise esteemed by him, and became truly profitable. But, perhaps, next to the Bible, the book most eminently useful in establishing and expanding his views was 'Scott's Force of Truth.' It was put into his hand by the friend above alluded to, and he perused it again and again with feelings of delight and gratitude. Very shortly afterwards he addressed his congregation from the appeal of the apostle (Rom. iv. 3.) 'What saith the scripture?' and adducing the narrative referred to as displaying a striking instance of the divine blessing attending a serious, disinterested, and determined investigation of truth, he earnestly recommended the volume to the perusal of his hearers. On his friend expressing some surprise at his having done so, he replied, 'Why should I not? the book, I hope, has done me good, and I hope by the same blessing it may do them good also.' This little incident is strikingly characteristic of the simplicity and earnestness which marked all his conduct.

In the year 1809 Mr. Hewlett was united in marriage with Esther, the youngest daughter of Peter Beuzeville, Esq. then of Henley-on-Thames, but for many years well known in the metropolis as the active patron of almost every benevolent institution. This union, formed on the purest principles, was attended with the happiest results. Strangers to the forms and fashions of the world, both parties were peculiarly formed for domestic retirement. In the society of each other, and in their mutual charge of training up their beloved offspring, they found so much improvement and gratification, that it was with the utmost difficulty they could be prevailed upon to spend even a few hours in other company. except, indeed, it were in that of the sick and afflicted; a sphere in which, perhaps, the pious, affectionate, and faithful pastor appears to the greatest advantage, and in which Mr. H. both delighted and excelled. Very frequently were the subjects of his public discourses suggested in the chamber of affliction, and hence they derived such a pleasing freshness, tenderness and force. In the young of his flock Mr. H. took a peculiar interest and delight: seldom, if ever, did he close a discourse without pointedly and affectionately addressing them, while he also carefully catechized and took every proper opportunity of conversing with them. He had no greater joy than to see his beloved youth walking in the way of truth, and he affectionately encouraged and admonished such hopeful inquirers, sometimes indulging the pleasing anticipation that should he be spared to become an aged minister, these same should rise up and comfort him concerning the work of his hands.

In 1811 Mr. H. was presented to the chaplaincy of the City Prison, the painful duties of which

situation he discharged with fidelity, prudence and tenderness, and it is hoped not without usefulness. The same year, impressed with the lamentable deficiency of public instruction in the afternoon of the Lord's day, he voluntarily undertook an afternoon sermon in his church, which he continued, without any emolument, until declining health compelled him to relinquish it. In 1812 he was made chaplain of New College, and in 1814 of Magdalen, where he had been many years clerk. At the expiration of the tenth year of his curacy, he was presented by the parishioners with a handsome piece of plate, bearing an inscription, expressive of their respect and gratitude. This testimony, however pleasing, could not satisfy his pious and benevolent mind. He longed to have his ministry inscribed by the finger of God. on the hearts of his people, as a living epistle known and read of all men: and this satisfaction was not withheld from him. But, perhaps, no good man is permitted on earth to know the extent of his usefulness; enough is granted to serve as a pledge of the faithful assurance that his labour is not in vain in the Lord; but the rich harvest is reserved for a brighter and a better world. There the full blaze can be safely borne which on earth would have dazzled the weak vision: for there it is mingled with the absorbing rays that surround the head of Him who is King of Kings and Lord of Lords, and at whose feet the most exalted seraph, and the most useful of Adam's race alike fall prostrate, and own themselves 'less than nothing and vanity.' In that happy world, this faithful servant of God has doubtless already met many whose steps he was the honoured instrument of directing thither, and many more are still on the way as 'followers of them who through faith and patience inherit the promises.'

In the commencement of the year 1817, the chaplaincy of the House of Industry, in Oxford, became vacant. It was a laborious situation, but afforded a prospect of usefulness, and Mr. Hewlett's anxiety to provide for the wants of a rising family, induced him to offer himself as a candidate. He was unanimously elected, and continued faithfully to discharge its duties, until incapacitated by illness. Lest it should appear that Mr. H. was influenced by mercenary motives in undertaking these numerous engagements, it may be necessary just to state, that for the six first years of his curacy, the annual stipend was £35; that it never exceeded £50; that the chaplaincy of the prison was £15, and that of the workhouse £40; and that including his college engagements, his income, at best, scarcely exceeded £200. The desire of wealth and luxury is utterly unworthy of a minister of the gospel, and inconsistent both with the humility and the dignity of his character and profession. But that such a faithful and laborious servant of the church should, in making the most frugal provision for the daily wants of his family, be through life compelled to experience and struggle with—

‘Those pangs which generous worth should never know,’ and which in all human probability hastened the termination of his active course, must be matter of regret to every feeling mind, and perhaps can scarcely be reconciled with equity in the dispensation of the emoluments of the church. ‘The labourer is worthy of his hire.’ Mr. H., however, was of a meek and contented mind; always satisfied with the allotments of Providence, and never disposed to murmur even at their distribution as committed to the hands of men. He was ever ready to sacrifice every thing for peace and usefulness. Amidst all his trials, he was happy

in his mind ; happy in his family ; happy in the affections of his flock, in the hope of usefulness, and in the prospect of eternity. The congregation during his ministry had increased at least three-fold : many individuals had erected pews at their own expense, and a proposal had been made, but was over-ruled, to build an additional gallery.

Under his accumulated weight of care, labour, and anxiety, Mr. Hewlett's health and spirits gradually gave way. In the commencement of the year 1818, he was attacked with illness, from which he had before frequently suffered, supposed to be inflammatory rheumatism. On recovering from this attack, an unusual degree of languor and debility prevailed over his frame, which rendered every exertion painful. His labours were consequently less abundant, but it was remarked by many of the most judicious and spiritual of his hearers, that he seemed more and more to breathe the air of heaven. With the summer of that year he was compelled to close his gratuitous labours in the afternoon at St Aldates. The succeeding winter brought a return of his complaint from which he yet more imperfectly recovered, although his countenance still wore the bloom of health, and his cheerful complacent spirit suppressed every murmur. No idea was entertained of serious indisposition, but all was attributed (probably very justly) to excessive labour and anxiety ; and from a temporary relaxation, with change of air and scene, the most confident hopes were indulged of his complete recovery. But He who seeth not as man seeth, had otherwise determined. The proposed measure was repeatedly resorted to, but with little apparent benefit.

(To be concluded next Month.)

CRITICAL REMARKS ON SCRIPTURE,

No. III.

ORIGINAL AND SELECT,

From the Interleaved Bible of a Deceased Clergyman.

GENESIS, CHAP. III.

5. *Knowing good and evil.*—This was not the knowledge of any particular sort of good and evil, for our first parents, especially before the fall, had a perfect knowledge of all *natural* good and evil, and a right understanding of the nature of all *moral* good and evil. They were, therefore, tempted, not with the knowledge of any particular things, but with some particular manner of knowing them, as the fore-knowing things to come.—*Clark's Sermons.*

6. *And when the woman saw.*—This shews that Eve saw the serpent eat the forbidden fruit, and that he ascribed his speech and knowledge to the eating of it, which drew her in to do the same. And indeed she could not know it was desirable for food and to make wise, but by the example and experiment of the serpent.—*Revelat. examined with candour, p. 23.*

7. *And the eyes of them both were opened:* i. e. they then presently found the effects of their corrupted nature, which they were strangers to before.—*Nichols's Conf. with a Theist, vol. 1. p. 239.*

8. *The voice of the Lord God walking.*—Some interpreters refer the word walking to God, and some to the voice. But to hear a voice walking seems not so agreeable, therefore the Jews expound it, of a gentle vocal air, which whatever it is, is supposed to be the manner of the divine voice when God spake to man.—*Essay on Inspir. pt. 1. p. 91.*

13. *The Serpent beguiled me.*—Some think it deceived Eve by appearing to her like a Seraph. This hypothesis seems to make her deception almost unavoidable, and she could not have failed to have pleaded it in excuse if it had been so.

15. *Thou shalt bruise his heel:* i. e. his human or lower nature shall be filled with anguish and distress.—*Watts's Sermons*, vol. 3. p. 147.



M E M O I R

OF THE

REV. WILLIAM MILNE, D.D.

(Concluded from page 58.)



ON the second or third day, after commencing his studies, our Missionary was ordered by the Governor of Macao, to leave the settlement in eight days, to which order, in spite of every intreaty and remonstrance, he was obliged to submit. Some thought that the Catholic clergy were concerned in this affair, supposing that Mr. Milne had some religious object in view, which might prove detrimental to the interests of the Church of Rome; whatever might have been the reason it was not considered as generous treatment, especially when the people of England were wasting their treasures and spilling their blood to preserve the Portuguese from destruction. The chiefs of the Dutch and Swedish factories, and several gentlemen in the English factory, used their endeavours to procure a counter-order, but all were in vain. Mr. M. therefore, left Macao, and remained for some time at Canton, where he enjoyed that hospitality among the Heathen, which he was denied in a Christian colony. He

afterwards returned to Macao to settle some affairs, and met with no more hostility. This removal to Macao, obliged him to endure great difficulties in acquiring the Chinese, till Mr. Morrison's arrival with the factory, afforded him the benefit of tuition for about three months.

On the 14th of October, 1813, Mrs. M. bore him a daughter, Rachel-Amelia, who was baptized January 23, 1814.

While pursuing his Chinese studies, Mr. M. preached to the English at Canton, in a 'hired house,' which he rented for the season. There are several thousands of English, Americans, &c. who are in China for three or four months annually, and it is lamentable that no national provision is made for their religious instruction, especially as the Chinese consider these as samples of their respective nations, and though opposed to the Gospel themselves, never object to foreigners enjoying their own religion, while they view with a suspicious eye those who seem to regard no God, and who treat with contempt every kind of worship.

As Mr. Milne was not permitted to remain in Macao, and could not without some danger of attracting the attention of government, continue in Canton all the year round, it was resolved that he should go through the chief Chinese settlements in the Malay Archipelago, and circulate the New Testament, which Mr. Morrison had just completed, together with some Chinese tracts. At the same time he was to seek a quiet retreat for the Mission, to make memoranda of the population, &c. to guide the future movements of the Mission, and to make enquiries respecting the facility of printing in Java and Penang.

Two thousand New Testaments, ten thousand

tracts, and five thousand catechisms having been printed, Mr. Milne undertook their distribution among the Chinese emigrants in the places already named, leaving his family under the care of Mr. and Mrs. Morrison.

With a very small portion of the Chinese language in his memory, and a teacher who knew only his native tongue, our Missionary sat out on his tour.

After having, with two gentlemen who were in the same boat, narrowly escaped seizure by a Chinese war-boat, he went on board the ship *James Drummond*, bound to Java, by way of Banca. She was carrying 450 Chinese emigrants, who were landed at the latter place. While on board, 25 copies of the New Testament, and many tracts were distributed among these poor men who were going abroad in search of their daily bread. Many Testaments and tracts were also given away at Banca, where a considerable number of Chinese are employed in the tin mines.

On the 10th of March Mr. M. reached Batavia, and was furnished with great facilities in his work, through the kindness of the honourable, now Sir Stamford Raffles, lieutenant-governor of Java. He sent several boxes of books to the chief eastern parts, and with one exception, visited all the principal towns and villages of Java, where the greatest number of Chinese reside, and circulated among them the New Testament and tracts; he also passed over to the island of *Ma-deira*, where he left some copies. On his return from the eastward to Batavia, he narrowly escaped shipwreck, and had only slight attacks of the Batavia fever and ague, while numbers of other persons perished.

On the 4th of August Mr. Milne left Java, and

on the 11th arrived at Malacca, where he employed himself in the same manner till the 18th, and on the 5th of September rejoined his family in China.

During the time Mr. Milne remained in China, he composed a Treatise on the Life of Christ, in Chinese, which was printed in Canton in February, 1815. It was divided into twenty sections and a preface, and not being accurately written, was corrected by Mr. Morrison. The book was generally understood by the lower classes of the Chinese, and was often read with interest. Many copies of it have been printed, and widely dispersed.

On the 17th of April following, Mr. Milne and his family embarked for Malacca, he and Mr. Morrison having fixed upon that spot on many accounts, the best adapted for the Ultra-Ganges Mission. While at sea, Mrs. M. was delivered of twin boys, and after 35 days' passage, they safely reached their destination, where they were most kindly received by Major Farquhar the resident.

The Dutch Protestant Christians in Malacca, having lost their pastor by death, Mr. Milne was requested to take his place, but not being disposed to relinquish the Heathen, he declined the offer. He, however, preached a short discourse in English, among them, once every week, and having received an allowance, he for two years, wholly relieved the Missionary Society from the burden of his mission. His labours were occasionally continued, but indifferent health obliged him to draw upon the directors.

On the 5th of August, 1815, Mr. Milne opened a free school at Malacca, for the children of Chinese, for which purpose he employed a Chinese master. He soon had fifteen scholars, and they

were permitted by their parents to learn Mr. Morrison's catechism, and they also attended divine worship with the master. On the same day, Mr. Milne commenced a periodical publication in the Chinese language. Of this small work, about 500 were printed monthly, and circulated through a number of the Chinese settlements. In a few years, the edition was increased to a thousand. For more than two years all the concerns of the Chinese Mission devolved entirely upon our Missionary. He had a translation of part of the Old Testament in hand; the papers for the magazine to prepare monthly; the schools to oversee; and his knowledge of the language, being imperfect, a good deal of time was necessarily taken up daily in study. Besides these engagements, in the first year of the Mission regular services were begun on the week days, and on the Sabbaths. Every morning, the Chinese domestics, workmen, and scholars, met for Christian worship. A portion of the New Testament, or of such other books as had then been printed, was read, and short practical remarks were made on it; after which prayers were offered up. On the Sabbaths Mr. M.'s engagement at the Dutch church obliged him to postpone the morning exercise till mid-day. At one o'clock the Chinese scriptures were read, and something in the form of an exhortation, and longer than that usual on week days, was delivered. At half-past three, the scholars were examined, and heard repeat their catechism. About five Mr. M. distributed tracts in the town, or conversed with the heathen. At eight o'clock the scriptures were again read, remarks were made on them, and a short prayer concluded the service. Seldom more than twenty adults attended, from three to eight was the ordinary number. Many

copies of the scriptures and tracts were also dispersed through various mediums and went to distant parts, and Mr. M. visited different ships as they arrived from China.

In the close of the year 1815, the Ultra-Ganges Mission Library was formed, one object of its formation being to assist Missionaries who in travelling could not carry many books with them, and another to aid the students of an intended public seminary. This library, which begun with ten small volumes of European books, and a very few of Chinese, has now much increased.

On a memorial being presented by Mr. Milne to the honourable the Governor in Council, at Penang, a grant was made of ground for the erection of missionary buildings, subject to the future approbation of the Dutch government when the place should be given up; permission was allowed for a free press at Malacca; and the privilege was granted of free passages in cruising vessels, for the members of the Ultra-Ganges Missions, to such parts of the Archipelago, as the cruisers should be visiting, and where the Missionaries might have need to go.

By this time the Chinese scholars had increased to nearly sixty, and Mr. M. finding no catechism exactly adapted to the children of heathens, composed for them 'The Youths' Catechism'—which was finished in the summer of 1816. A considerable part of this work was written in affliction, and under an impression that it might probably be the last service the author should be permitted to attempt for the instruction of the Chinese. The same year Mr. M. wrote and printed two new tracts called 'The Strait Gate,' and 'The Sin of Lying.' A translation of the book of Deuteronomy, by Mr. Milne, was also printed, being first

revised by Mr. Morrison. The Chinese printer to the mission, was this year baptized, and made a good confession of faith.

In the spring of this year a printing-press was set up, and owing to some mistake, six printers were forwarded from Bengal, instead of two. Mr. M. not being able to dismiss them, yet having nothing ready to occupy their time, resolved on printing some English copies of Bogue on the New Testament, and Doddridge's Rise and Progress, for the purpose of distributing them among the thousands of English that visit those parts; some of these were subscribed for, some were purchased for distribution, some sent for sale to India; and the rest given to various Missionaries.

On the 2d of May was born David Milne, who died two days after his birth.

In January, 1817, a row of buildings was completed, which are so constructed that they may be used for printing or residences, as occasion may require. In the spring of the same year the New Testament was reprinted, and shortly after the Chinese Gleaner was begun. This work is designed for English readers, and throws much light on the state of China, and the nature of the Mission. The first number appeared in the month of May. The work has been published quarterly. We fear the recent death of Dr. Milne, and the absence of Dr. Morrison, who is returning to visit his native country, will, for a while, cause the suspension of this interesting publication. It is, however, to be regretted that it has not paid its expenses. It is intended that the profits, if there may be any, shall be devoted to the fund for widows and orphans of Missionaries belonging to the Ultra-Ganges Missions, and to charities among the heathens, that is, to feed, clothe, and educate

their children, and assist very indigent persons who have been converts to Christianity.

On the 7th of April this year Mrs. Milne bore a daughter, named Sarah, who died in a few days. Mrs. M. herself was very ill, but so far recovered as to be able to take a voyage in July, and arrived with her children at Macao on the 29th. Mr. Milne having no coadjutor in his labours, was with pain obliged to separate from her for a while, and leave her in her weak state to pursue her voyage alone. Such are the sacrifices Missionaries are obliged to make.

In the course of the summer, two evening services, in Chinese, were begun in the town and continued for two months, but Mr. M.'s distant engagements then suspended them till the summer of 1819.

Mr. M. was now borne down by a load of labours and cares, when the Rev. Walter Henry Medhurst arrived as his colleague, June 12th. This gentleman was well qualified for his work. He had received his education at St. Paul's School, and from habits of study commenced the Chinese language with diligence, and pursued it with great success.

From the 3d of September, till the February following, Mr. Milne was in China with his family, Mr. Medhurst having remained to superintend the affairs at Malacca.

Previously to his departure for China, Mr. M. had finished a translation of the Book of *Joshua*, and while there, he translated the Book of Judges. An Exposition of the Lord's Prayer, begun by weekly lectures, in a small temple, at Malacca, was filled up and finished there; and a tract on the folly of idolatry written, both of which were afterwards printed.

A friend having left 4000 Spanish dollars, for the purpose of erecting, at Malacca, an Anglo-Chinese college, it was resolved that Dr. Milne should superintend the building.

Mr. and Mrs. Milne returned to Malacca with improved health, on February 17, 1818, and found the Chinese Mission strengthened by the accession of the Rev. John and Mrs. Slater. On the 14th of September, the Rev. Samuel Milton, Thomas Beighton, and John Ince, with the wives of the two latter, also joined the mission. Mr. Beighton devoted himself to the study of Malay, and the others to Chinese. The latter were assisted by Dr. Milne.

On the 10th of November, the foundation of the *Anglo-Chinese College* was laid, on which occasion the principal Dutch and English authorities attended.

On the 6th of February, 1819, was born Farquhar Milne. This birth was the death of Mrs. Milne. Her constitution decayed; and she expired on the 20th of the following month. This excellent woman was amiable in her temper, useful from her education, domestic in her habits, frank and dignified in her manners, and pious in her principles. She had lived to God from her early youth, and died in humble hope of eternal salvation through the merits of Jesus Christ.

During the spring and summer, Dr. Milne translated into Chinese the 1st and 2nd Books of Chronicles, also Ezra, Nehemiah, and Esther, and also wrote a new tract, entitled 'The Duty of Men in Time of Public Calamity.' Dr. Milne, at various times, also wrote several other tracts, a sacred history, and a volume of 12 practical sermons; the latter he intended as part of a set of 52, one for every day in the week.

We are not aware of any thing remarkable or peculiarly interesting in the life of our Missionary, between this period and that of his death. His health was for some time in a declining state, and we believe that it was supposed his liver was affected, but, on inspecting the body after his death, it was found that his disease was wholly pulmonary.

The directors of the Missionary Society were desirous that Dr. M. should visit the Cape, or England, in order to restore health, but he was unwilling to quit his station till he could leave it without the special need of his superintendence. He, however, took a voyage to Singapore, and then proceeded to Pulo-Penang, or Prince of Wales's Island. But finding the heat too great and debilitating, he removed into the country, attended by the missionaries Ince and Beighton alternately. Here he had the best medical aid, but it was unavailing. His cough and difficulty of breathing continued to increase, and, as no vessel was ready to sail for Malacca, to which place he wished to return, and prepare for a voyage to England, application being made to the governor, his Excellency, the Hon. W. E. Phillips, he very handsomely granted the loan of the government cruiser, the *Nautilus*, to convey Dr. Milne to Malacca, and at the same time assured the applicants of his cordial satisfaction in having it in his power to accommodate so good and useful a man as Dr. Milne.

On the 16th of May, 1822, Dr. M. therefore, returned to Malacca, accompanied by Mr. Beighton, and reached his home in eight days. He was now much worse, and fears had been entertained that he would not live to touch the shore.

Prior to his leaving Penang, he wrote a letter

to the Missionary Directors, dated April 17th. In this he said, 'As to my own case, I think a great and peculiar uncertainty hangs upon it; there is a complication in my disorder. I believe that a long sea-voyage would be useful; and yet I am so tied at Malacca that I cannot take it. I *must* hang on till I *see* persons able to carry on the work. Make haste and send them, or I shall be gone before they come. 'When heart and flesh fail, be thou, O God, the strength of my heart, and my portion for ever.'

In his passage to Malacca, while stretched upon his couch, he was frequently engaged in prayer. On one occasion, his petition was, 'O God, prepare me for life or death,' adding with peculiar emphasis 'but death—death! that is the thing!'

Dr. M. had made his will, so that all his worldly affairs were settled, and he had but to wait his departure. His mind was calm, and its sentiments were expressed in repeating these words—

'If I am found in Jesus' hands,
My soul can ne'er be lost.'

The day before he died, being in extreme pain, he cried out; 'My God, my God, help me!'—he now gradually grew weak, and on the 2d of June expired, having just completed his 37th year.

Dr. M. has left four children, who are deprived of a tender father, and whose affectionate regret for the loss of their mother, is considered to have hastened his dissolution.

The Missionary Society have lost a most able and zealous labourer, but he had not laboured in vain; he saw the fruits of his mission before he departed, and left it in a flourishing state. The printing establishment is active, the native schools prosper, and the Chinese youth attached to the college are on the increase.

For the Christian's Pocket Magazine.

A BIOGRAPHICAL SKETCH

OF THE LATE

MASTER EDWARD-LUKE BOOKER,

*Son of the Rev. Dr. Booker, Vicar of Dudley,
who was accidentally drowned at Eton, Decem-
ber the 9th, 1822.*

THAT those allusions to the pure mind and early wisdom of this amiable and much-lamented youth, which appear in the elegiac lines of an afflicted father,* are not unfounded, the following simple and unadorned particulars, selected from many others, will prove. Destined, not more by that fathers's wish, than disposed in his own heart, for the clerical profession, 'from a child' he was so familiar with 'the Holy Scriptures,' that often would his admiring friends ask him questions concerning various characters and events, recorded in the sacred volume; and, seldom indeed, for an answer to any question, whether relating to the Old or New Testament, did he pause a moment, before an accurate one was given; while his *own* questions, for information on sacred subjects, were frequently of so extraordinary a kind, as not only to astonish, but to confound. For instance, when not quite four years of age, earnestly desiring information concerning the Almighty Being whom he was taught to address in prayer; after illustrating to him the goodness and purity of God, His Omnipresence was adverted to, by a quotation of this text of Scripture, 'the eyes of the Lord are in every place, beholding the evil and the good:'

* See our 'Consecrated Muse' of the present month.

when the child exclaimed, 'as God is so very good and pure a Being, how grieved he must be to look into bad places to notice wicked and naughty people?' At another time, pursuing a regular chain of questions, relative to objects in the visible creation, and receiving those answers which were calculated to lead his enquiring mind 'from Nature up to Nature's God,' he said, 'well, I am sure that none but an Almighty Being could make such wonderful things! but, Papa, who made God? Did he make himself? On telling him that, 'in a manner, past our finding out,—God was self-existent from all eternity; and that He would *continue* so to exist, when time shall be no more, he seemed lost in immensity, remaining thoughtfully silent some moments—his fine eye expressing what passed within him; at last, with great emphasis, he said, 'Well! I cannot understand this *now*; but perhaps I *shall*, when God takes me to heaven.'

During the last Eton vacation in August, walking with his mamma from Richmond Church, with a small Bible in his hand, he expressed some fears that 'when a clergyman, he should not be able to compose sermons:' and this topic lasting till they entered the house, she said, 'my dear boy, I think your fears are unfounded. Come, here is paper; and you have the Bible in your hand. Now, take the first text that offers; and try if you cannot compose a short sermon.' Without any premeditation, in about a quarter of an hour, the following was literally the result:

The iii chap. Proverbs, part of the 13 ver.—
'Happy is the man that findeth wisdom.'

'Wisdom is a faculty of the mind, given to man by his creator, to guide him through all the difficulties which are attendant upon life. It is

the power which elevates him above the brute, and makes him the lord of the creation. It elevates his mind and ideas, and places him almost upon a level with the angels.

‘Without wisdom, man would be continually exposed to the attacks of vice. He would be a desolate being, little or no better than the beasts around him.

‘Wisdom is the greatest blessing with which we are favoured by the Almighty. The wise Solomon, therefore, truly said, “Happy is the man that findeth wisdom.”

‘All men are not favoured with the like quantity of wisdom. Wherefore, let him that hath much, try to improve that much, and let him that hath little, do the same.

‘Therefore, my friends, pray for Wisdom; and it shall be given you by the Almighty. Seek it of none else; for by none else can it be given you.

‘When you have *obtained* wisdom, be not proud of it, but thank him that gave it, for he can deprive you of it in a moment.

‘I now pray God to give you wisdom; and to teach you to make a right use of it. May he write *his* name in every one of your foreheads, and register *your* names in the Lamb’s book of life! sanctify you throughout, and keep you blameless, fruitful in every good work, serving him acceptably with reverence and godly fear! root you and ground you in love, make you peaceable, gentle, and easy to be intreated! May he multiply his love unto you, accept, defend, and bless you, filling you with all wisdom, and spiritual understanding to do his will, through Jesus Christ our Lord. Amen.’

EDWARD LUKE BOOKER.’

August 25, 1822.

L

Of such a child, may I not say, with an ancient writer ?

‘ Heaven doth convey
Those first from the dark prison of their clay
Who are most fit for Heaven:’

and, with a more ancient writer still,—especially bearing in mind his *sudden removal* from a world of sin and care: “He pleased God, and was beloved of Him; so that *he was translated*; yea, *speedily taken away*, lest wickedness should alter his understanding, or deceit beguile his soul. Thus, youth, that is soon perfected, shall condemn the many years and old age of the unrighteous. For honourable age is not that which standeth in length of time; nor that which is measured by number of years. But *wisdom* is the grey hairs unto men; and an *unspotted life* is old age.”* In the above short specimen of *his* early ‘wisdom and unspotted life’ who is the subject of this affectionate Memorial, it may be proper to say that his first effort ended at the words—‘right use of it:’ and that the supplicatory parts were, on the evening of the same day, written by him (partly in pencil, and partly in ink) upon a separate scrap of paper, from a judicious conviction that, without something of the kind, the former was defective, On the little performance being shown to me, and receiving my commendation, he said ‘he hoped he should be able to do much better;’ but, added he, ‘I can easily branch it out: and, when I am a clergyman, I will.’ It also may be proper to say, that he meant the observation concerning man’s liability to a sudden deprivation of wisdom or the powers of reason, should apply to the melancholy case of an amia-

* Book of Wisdom, iv. 10, v. 8, 9.

ble and distinguished nobleman, which, at that time, deeply affected the wise and the good in all countries.

With such a portion of serious thought, it may be supposed that the dear-lamented subject of these remarks had no delight in the wonted amusements of youth. The unhappy *cause* of his premature dissolution proves the contrary. Indeed, with his play-fellows, at the intervals of relaxation from study, he was all action and vivacity. At other times, a book or instructive conversation, was his chief pleasure. By which means, gifted with a retentive memory, his simple unostentatious acquirements were so abundant, that all who knew him were frequently 'astonished at his understanding and answers.' His excellent tutor at Eton, in a kindly-condoling letter to me, after the mournful disaster, thus speaks of him: 'To sooth a parent's anguish at the loss of a youth of fairest promise, did I not know that I am addressing one whose communings have been of the mysteries and mercies of our faith, I might venture to suggest some topics of consolation; but he who has meditated on the book of life, can discern love in the chastenings of its Divine Author, Yet, without trespassing on the sanctity of a father's feelings, I may be permitted to say, that the pain which such a calamity cannot but awaken in me, is not a little alleviated by the pleasure of having had under my care, though for too short a time! a boy of so much gentleness of disposition and godness of heart,—so much propriety of application, and correctness of conduct, that I find it difficult to express to you how much I found in him to praise,—how very little to censure!' And the good lady, with whom he boarded, who ma-

nifested an almost-maternal grief for his fate, has often testified her surprise at the exhaustless fund of anecdote and information, with which he was accustomed to entertain her household. His last weekly allowance was expended in the purchase of a book, immediately before the melancholy disaster which deprived him of life, and overwhelmed his friends in sorrow. *That* book was found in his pocket, and another in the lining of his hat!

These simple annals are given, not with any vain pretensions of exhibiting a youth endowed with a supernatural portion of intellect, or precocity of mind; for I am persuaded there is many a youth of similar capacity; but they are detailed from a comforting assurance to my own heart that, 'of *such* is the Kingdom of God;' and not without an humble hope that *other* parents, who may resemble me in experiencing an afflictive privation of children (having seen eight out of eleven precede me to the grave, two of them untimely.*) may be directed to look—whither I do *effectually* look for support and consolation, namely, to that gracious Being who gave, and who best knows *when*, and *in what manner* to take away: thus, in all our woes submitting our own wills to the All-wise, and All-righteous Will of Heaven.

L. B.

Jan. 11th, 1823.

* See Vol. LXXX. i. 647, 672, the *Gentleman's Magazine*.

Monumental Inscription.

To the Memory of
 EDWARD LUKE,
 Son of the Rev. Luke Booker, LL.D.
 who was accidentally drowned,
 A.D. 1822, on the 9th Day of December,
 in the 11th year of his age.
 His much beloved and lamented Body
 reposes near,
 while his pure Spirit rejoices
 in the presence of his Redeemer.
 May this plain Memorial,
 recording his Virtues and disastrous Fate,
 Prove a salutary WARNING to incautious Youth,
 to avoid the dangers of that Element,
 which deprived him of Life,
 and overwhelmed his friends in sorrow!

Ἦν Παιῖς.

—~*~—

QUERY.

To the Editor of the Christian's Pocket Magazine.

SIR—I should be obliged if any of your correspondents would favour me with an answer to the following question:—*Is knowledge, without religion, favourable to virtue?*

Your's,

AMICUS.

—~*~—

MINUTIÆ.

Virgilius, Bishop of Saltzburg, having written that there existed Antipodes, Boniface, Archbishop of Mentz, the Pope's Legate, declared him a heretic, and consigned him to the flames.

The Abbot Trithemius, who was fond of improving stenography, or the art of secret writing, having published several curious works upon this subject, they were condemned as works full of

diabolical mysteries; and Frederic II. Elector Palatine, ordered Trithemius's original work, which was in his library, to be publicly burned.

Captain Silas Taylor says, that in the days of yore, when a church was to be built, they watched and prayed on the vigil of the dedication, and took that part of the horizon where the sun arose for the east, which makes that variation, so that few stand true except those built between the equinoxes.—*From a MS. of Aubrey's in the Ashmole Library, Oxon.*



HELPS FROM FELLOW-LABOURERS.—No. VII.

THE HEBREW MOURNER.

By the late Rev. J. W. Eastburn, of New York.

Why trembling and sad dost thou stand there and mourn,
Son of Israel, the days that can never return?
And why do those tear-drops of misery fall
On the mouldering ruin, the perishing wall?

Was yon city in robes of the heathen now clad,
Once the flourishing Zion, where Judah was glad;
And those walls, that disjointed and scattered now lie,
Were they once vowed to heaven, and hallowed on high?

Yet why dost thou mourn? O to gladness awaken;
Tho' Jehovah this city of God has forsaken,
He preserves for his people a city more fair,
Which a ruthless invader no longer shall share.

No longer the tear for yon city shall flow,
No longer thy bosom the sad sigh bestow;
But night shall be followed by glorious day,
And sorrow and sighing shall vanish away.

The Prince whom ye pierc'd, and nail'd to the tree,
There reigns in ineffible glory for thee.
There Jesus, who died for your sins on earth, lives;
Haste, haste to his bosom—he sees, and forgives.

From the Investigator.

THE ANTI-SCEPTIC.

OBSERVATIONS ON YOUTH, AND THEIR DANGER FROM THE WILES OF SCEPTICISM.

Mr. Editor,

‘ When I behold a genius bright, and base,
Of tow’ring talents, and ignoble aims;
Methinks I see, as thrown from her high sphere,
The glorious fragment of a soul immortal,
With rubbish mix’d, and glitt’ring in the dust.’

INFIDELITY, Sir, is endeavouring to spread its desolations over Britain, and poison all the springs of moral health, from the Tweed to the Land’s End. It has *liberty* upon its tongue, and *bondage* in its heart: *reason* is its watch-word, and *madness* its design: and, therefore, wherever it succeeds in effecting its nefarious purpose, *God* is dishonoured, the *soul* of *man* debased, *time* abused, *eternity* forgotten, *life* undone, and *death* armed with ten thousand stings. **YOUTH** are peculiarly exposed to the subtlety of scepticism, from their inexperience, and ignorance of the world: and a *young man* is an object of too much interest and importance, to be neglected in the formation of his principles. He has excited many an anxious thought, and many a tender feeling in the parental bosom: his infancy was watched with the kindest solicitude for his happiness, and his subsequent paths were followed step by step, with the blessings of his friends. He has now passed the days of his childhood, arrived at the age of responsibility for his own deeds, and stands in the midst of perils. Unacquainted with the deceptions of the human heart, a stranger to the wiles of the tempter, and naturally averse to restraint upon his inclinations, he is dangerously circumstanced.

With passions ardent, and his judgment comparatively weak, he takes *appearances* for *realities*, and *hollow professions* of esteem for the *sincerity* of friendship.

- If he should be caressed, applauded, and sought for as the life of the circle in which he moves;—if he possesses a ready wit, an easy flow of language, an acknowledged benevolence of disposition, and an elegant deportment, his dangers may be increased by the allurements of seduction; and his accomplishments prove his ruin.

The eyes of his kindred are fixed intensely upon him, and with many a palpitation of heart, they watch the developement of his principles, the objects of his taste, and the formation of his character:—they know that an error *now* may blast all their fondest hopes, and plunge the *young man* into irretrievable disgrace. The bonds of moral obligation, *therefore*, ought to be *deeply impressed* upon his mind, with all their weighty sanctions. But, if the youth should be caught in the snares of infidelity, and madly reject the Bible, as a system of absurdity, or priestly imposition, his case becomes unspeakably distressing:—launched *as he is*, upon a perilous sea, without compass, pilot, or chart, to direct him in his voyage,—*who*, or *what*, can rescue him from the waves of desolation?

Besides, Mr. Editor, *here is the danger*,—*scepticism* will accommodate itself to all his ungovernable passions, foster his vanity, and swell his heart with self-conceit.

With a smattering of philosophy upon his tongue, he will confidently reject a volume that NEWTON studied with the utmost reverence, *as the word of God*.

With high pretensions to rationality, he will condemn *that sacred page*, which LOCKE declared, ‘has GOD for its author, *salvation* for its end, and *truth*, without the least mixture of error, for its matter.’

With the mere rudiments of his mother’s language, he will decide upon the merits of a Book, *as unworthy of his credence or attention*, when *that very Book*, has had the most *cordial and affectionate* reception of the profoundest linguists.

Folly is *confident* where modesty *hesitates*, and ig-

norance *advances* where prudence makes a pause; and when a *young man* becomes a sceptic, he casts off the brightest ornaments of a juvenile mind, and loses his proper safe guards from destruction.

'First appetite enlists him truth's sworn foe,
Then obstinate self-will confirms him so.'

But, I would *still* urge our youth to consider the *consequences* of irreligion; to *weigh* the evidences on which the inspired volume stands supported; to *examine* its moral influence upon the human heart; and to *contrast* the deaths of *infidels* with the last moments of *those persons*, who have possessed a spirit of faith in scripture promises; as he drew near the grave, Hobbes, the celebrated sceptic, was constrained to acknowledge, that '*he was about to take a leap in the dark.*' Voltaire died in the most *dreadful state of horror*: and Gibbon declared, '*all was dark and doubtful.*' It would be easy to swell the list to a great multitude, whose frightened spirits hovered over the brink of eternity with awful consternation; but the task is irksome and unnecessary.

Let us therefore turn our eyes to brighter scenes, and behold the final exit of the righteous; Job could look with composure upon his return to the earth, and anticipate a glorious triumph over death and the grave. David walks through the valley that separates time from eternity, and fears no evil as he goes. Simeon departs in peace, according to the sacred word; and Paul stands on the verge of Jordan, with the most delightful persuasions of his acceptance and felicity on the other side. Time would fail to enumerate the thousands, and myriads, who have departed from *this world* in the joyful expectation of a *better*, and are *now* with God in glory.

Is the young man disposed to read? I would recommend him to peruse LELAND'S VIEW OF DEISTICAL WRITERS: there he will see their arguments candidly stated, and completely refuted; their whole fabric left without a basis, and themselves buried in its ruins. HERVEY'S REMARKS ON BOLINGBROKE'S

LETTERS ON THE STUDY AND USE OF HISTORY, deserve attention. The pious defender of sacred truth has completely stultified the objections of the noble lord, and properly chastized his temerity.

Paine's ribaldry, *mis-named* 'The Age of Reason,' has been dissected, and its futility exposed, by several writers. Simpson, in his PLEA FOR RELIGION, has separated the *abuses* of Christianity from its *legitimate objects*; and Thomson, on the DIVINE AUTHORITY OF THE BIBLE, has totally defeated his adversary, and poor Paine wreathes beneath his lash. In his HISTORY OF THE BIBLE, Stackhouse encounters every difficulty, and answers every objection to the hallowed pages of eternal truth.

To these, hosts might be added who have successfully defended our bulwarks from rapacious hands; therefore, it is my most ardent wish and fervent prayer for every youth—that he may—

'Learn, in God's own school, the Christian part,
'And bind the task assigned him to his heart:
'Happy the man, *there seeking, and there found*;
'Happy the nation where such men abound.'

I am your's, &c.

T. W.

London, Feb. 1823.

LIST OF ABLE WORKS IN VINDICATION OF CHRISTIANITY.*

LARDNER'S Credibility of the Gospel History—
MACKNIGHT'S Ditto—Lord HAILES on the Influence
of Gibbon's Five Causes—FAWCETT'S Evidences
of Christianity—BERKELEY'S Minute Philosopher—
SOAME JENYN'S Evidences of Christianity—WHITE'S
Bampton Lectures—DODDRIDGE'S Evidences of Chris-
tianity—FELL'S and HUNTER'S Lectures on Ditto—
PORTEUS'S Sermons, vol. 1, sermon 12 and 13—Es-
say by Ditto on the Beneficial Effects of Christianity
on the Temporal Concerns of Mankind—BEATTIE'S

* Some outlines of a few of these, with others, will appear in future numbers.

Evidences of the Christian Religion—**LESLIE'S** Short Method with the Deists—**LELAND'S** View of Deistical Writers—**CAMPBELL** on Miracles—**HALL'S** Sermon on Infidelity—**FULLER'S** Gospel its own Witness—**WILBERFORCE'S** Practical View—**WATSON'S** Apology for the Bible—**HORNE'S** Letters on Infidelity—**HALY-BURTON'S** Natural Religion insufficient—**PORTEUS'S** Charge to his Clergy, 1794—Summary of the Evidences of Christianity, by Ditto—**BOGUE** on the New Testament—Sermons at Boyle's Lecture—**DICK** on the Inspiration of the Scriptures—**CALAMY** and **BENNETT** on Inspiration—**Dr. STENNETT** on the Authority and Use of Scripture—**PARRY'S** Enquiry into the Nature and Extent of the Inspiration of the Apostles—**BROWN'S** Natural and Revealed Religion—**STILLINGFLEET'S** *Origines Sacræ*—**SMALLBONES** on Miracles—**DELANY'S** Revelation Examined—Archbishop **CAMPBELL** on Revelation—**LELAND'S** Necessity of Revelation—**WEST** on the Resurrection—**LITTLETON** on the Conversion of St. Paul—**SCOTT'S** Force of Truth—Replies to Paine's *Age of Reason*, by T. Williams, Thomson, Scott, &c. &c. &c.

REVIEWS OF THE LAST MONTH.

THE QUARTERLY REVIEW commences with **GREGOIRE'S** *Histoire des Sectes Religieuses*, and remarks, 'This work is characteristic of its author: it bears ample proofs of his frankness and benevolence, as well as of his inconsistency and enormous prejudices, political and religious, of his weak judgment and warm heart.' **WHATELY'S** *Bampton Lectures on Party Feelings in Matters of Religion*. Of these Lectures the Reviewers say, 'They shew little of metaphysical research, and the marks of learning appear only incidentally; but we have seldom met with a book more distinguished for soundness of judgment, for accuracy and closeness of thought, for knowledge of human nature, and for

manly candour and liberality of feeling.' The Quarterly Reviewers approve of this work in almost every particular, but they do not like that part in which the author, in perfect consistency with his Christian and ministerial character, recommends 'a spirit of conciliation in our conduct towards dissenters:' they think he goes too far. 'Certainly,' they say, 'we would not treat dissenters with any degree of harshness, or abridge their civil rights; but there are many instances in which we think it by no means inexpedient quietly to seek to influence them by secular motives—to appeal, in short, to *their self-interest!*' Worthy advocates of the Church! Is it in this way ye would enlarge its border, and purchase the souls of men? Ye remind us of a zealous papist, who one day presented a purse of gold to a person, whom we well know, and said, 'I will give you this, and do yet more for you, if you will be of my religion:' to which the protestant replied, 'No—I cannot now on any account consent to your proposal, for it is clear that my religion is the better of the two, since you not only offer me yours in exchange, but would also give me a purse of gold into the bargain.' Would not the conduct of the reviewers, if adopted, lead the dissenters to draw the same triumphant conclusion, with regard to the Establishment? and the practice which they recommend, to deal only, or chiefly, with persons of our own denomination, on the ground, that many do it, is beneath the dignity of men and Christians.—*Nuptiæ Sacræ; or, an Inquiry into the Scriptural Doctrine of Marriage and Divorce*: and TEBBS's *Essay on the Scripture Doctrines of Adultery and Divorce*; and on the *Criminal Character and Punishment of Adultery, by the Ancient Laws of England and other Countries*, a prize Essay, which gained the premium of fifty pounds in 1821, offered by the Society for promoting Christian Knowledge, in the diocese of St. David, are reviewed under one head. These articles, especially the latter, are noticed, to enable the reviewers to assail the above Christian Knowledge Society, which has hitherto

elicited some valuable productions; and another meritorious institution, 'The Royal Society of Literature, under the Patronage of the King,' both originating in that most estimable and worthy prelate, the Bishop of St. David's. The best patrons of literature are said to be The Public, Messrs. Murray, Cadell, and Longman. No doubt all have their merits, but all have, probably, at times, left merit to languish, and the plan of the society embraces meritorious objects which neither would encourage. As for favouritism, we fear that it creeps too much into every literary work, and that the Quarterly Reviewers are not free from it,—hence we should always expect from them some censures on Lord Byron, whatever might be the quality of his work, and the highest praise bestowed on the Poet Laureat. We also doubt whether the public, and those eminent publishers named, have always done justice to merit, for many an author's worth has never been discovered till after he was dead! and had it not been for the munificence of the late King, even Johnson would have died little better than a beggar! Mr. Tebbs is accused of borrowing his work from the former publication, and the society of foolishly bestowing their reward.

THE MONTHLY REVIEW, in noticing REFORMATION, 3 vols. 12mo. says, 'Mrs. Hannah More's novel of 'Coelebs' may be charged with having led the fashion of religious romances;' and condemns the 'union of light and serious subjects,' accusing this work of containing 'extravagant love scenes, romantic sentiments, and pious reflections,' 'jumbled together in mawkish admixture.' We have not read the work, but are almost induced so to do, because we generally conceive an article to be something good on religion, when the Monthly Review is very angry with it.—MAXWELL'S *Translation of Hutchinson's Principles of Philosophy* is glanced at with a degree of ridicule, and the review does not bear the marks of candour.—CURIA OXONIENSIS: *Observations on the Statutes for the Vice*

Chancellor's Court, at Oxford. From these it appears that the University is in the habit of exercising a power most insulting to Englishmen—that of searching their houses, to see if any students are in bad company, and that under this authority great injuries have been done, even to virtuous individuals, by the conduct of the Proctors. Two respectable young females were taken up, and imprisoned a whole night, without fire and candle, having been suspected of answering some gownsmen, who were also suspected of speaking to them in the streets; and some of these gentlemen having run through a shop and escaped by a garden, even the sick chamber of a lady was violated to search for them, though the Proctors were told by what way they escaped! Thus the characters of the most innocent females are exposed to suspicion, and the dwellings of Englishmen, whose houses are their castles, liable to nocturnal and indecent visits, and they have no redress—for the cause can only be tried in the Vice Chancellor's Court, where great expenses may be incurred, and the offenders may be the Judges!!!—*The Rural Walks of COWPER, displayed in a Series of Views, near Olney, Bucks:* representing the Scenery exemplified in his Poems: with descriptive Sketches, and a Memoir of the Poet's Life. Fifteen pleasing engravings decorate this little volume, explained by letter-press, of various, but not transcendent merit. It is, however, a very soothing and pleasing sort of reminiscence of Cowper, and must be truly delightful to his intimate friends, and enthusiastic admirers.'

THE ECLECTIC REVIEW notices JOYCE on *Love to God*. The Reviewers say, 'we have read this volume with very high satisfaction.' 'The treatise is of a more philosophical character than may, perhaps, suit the taste, or intellectual habits of the generality of religious readers. The style, however, is extremely lucid, while the sentiments are free from any obscenity; and not the least recommendation of the work is, that its spirit is highly devotional. We speak not alto-

gether as critics when we say, that we have not read it without advantage to our own minds; and we are sure that the fault will lie with the reader who is not bettered by the perusal.'—Of MONTGOMERY'S *Songs of Zion*, the Reviewers say, the execution is not, of course, in every instance equally successful; but, as a whole, the volume will be a highly acceptable addition to our sacred literature.—*The Village Lecturer* is thus commended;—'If remarkable simplicity of style, uniform adherence to scriptural sentiment, impressive though familiar imagery, a becoming regard to principles of sound taste, pointed appeal to the conscience, the total absence of all technical theology, and withal a running, enlightened exposition of the sacred oracles—if these be the highest qualities of discourses intended chiefly for the benefit of the labouring classes of the community, the 'Village Lecturer' may be safely ranked with the first compositions of its kind.'—BURDER'S *Oriental Literature* is the next article. 'Most of the important voyages and travels, published since the appearance of the 'Oriental Customs,' have been consulted and made use of; and the author has also availed himself of much original matter introduced by Professor Rosenmüller into a German translation of that work. Upon the whole, this second collection does no small credit to Mr. Burder's diligence and extent of information. The Reviewers object to many of the notes from Rosenmüller, and think commentators too often mistake mere coincidence or apparent resemblance in Pagan customs for scriptural illustrations. Identifying places in the Holy Land is also reprobated as encouraging 'silly legends,' and a few passages are objected to on the score of delicacy.—Dr. PYE SMITH'S Sermon on the Means of obtaining Satisfaction with regard to the Truth of Religious Sentiments, is considered as too good for 'an ephemeral publication.' It forms a most useful tract to be put into the hands of every student on his entrance upon theological enquiries.—GLEN'S *Journal of a Tour from Astrachan to Karass*, 'cannot fail to ex-

cite the attention which it deserves in the religious public at large.'—FULLER's *Child's Scripture Examiner* is commended:—'These questions are constructed with much ingenuity and judgment, and will be found of great assistance to the Sunday School Teacher.'—*The Bible Teacher's Manual, by a Clergyman*. The Reviewers say, 'this clergyman discovers exemplary zeal, fidelity, and sound judgment.'

THE BRITISH CRITIC notices *Paloeromaica, or Historical and Philological Disquisitions; inquiring whether the Hellenistic Style is not Latin-Greek, &c.* The Author's opinions are, that knowledge of the Greek was not very general in the time of the Apostles; that one, at least, of the Gospels, and several of St. Paul's Epistles, were probably composed in Latin; that the received text bears marks of being a version from the Latin, possibly, a Greek re-translation, &c.; therefore the New Testament is not Hebrew-Greek, but Latin-Greek. The author professes to offer his notion as a matter for inquiry, without dogmatising himself. But in the course of his work, he not unfrequently falls into a style somewhat too positive, and pert, for a humble inquirer after truth.--DR. BADELEY's *Authentic Narrative of Prince Hohenlohe's Extraordinary Cure of Miss B. O'Connor*, a nun in the convent of New Hall, near Chelmsford, is reviewed, and the cure accounted for on ordinary grounds.—ZIMMERMAN's EUSEBIUS (Latin). This is a first volume of a *Corpus Patrum Græcorum*, long since announced by Professor Zimmerman. The work is approved as valuable, and neatly executed.—HORNE's *Introduction to the Study of the Scriptures*. This work, which has often been noticed in our Epitome, is highly commended as one of the *best* works for Biblical illustration, which has ever been published.—DR. MAJEE's (archbishop of Dublin) *Charge at His Primary Visitation*, is highly commended, and a long Narrative is given, of the State of Polemics in Ireland, between the Catholics, and Protestants. In the Charge,

his Grace has admonished the Clergy to support the Reformed Religion against its opponents in Ireland; and the Papists have assailed it with great fury. One *Friar HAYES* has been a scurrilous and red-hot champion in the Catholic cause; and it must shew the awfully ignorant state of the people of Ireland, to be deluded by such advocates of such a religion!

THE MONTHLY CENSOR notices *Vindication of the two First Chapters of St. Matthew, and of St. Luke*—*JOWETT'S Christian Researches*—*BISHOP OF GLOUCESTER'S Charge*—*BISHOP DEHON'S Sermons on the Public Means of Grace*—*DITTO on Confirmation*—*COLTMAN'S Visitation Sermon*—*POST'S Sermons*—*MOUNT'S Sermons at Bath*—*Sermon on an Intermediate State*—*BINGLEY'S Economy of a Christian Life*—*MORRISON'S Lectures*—*BASS on Baptism*—*The Boarding School*—*WILLAN'S Travels in Egypt and the Holy Land*.—*The Widow's Narrative*.—Of the first Article, the Reviewer says, 'We recommend the whole volume to the perusal of those who would see how little title, the Editors, of what they call the Improved Version of the New Testament, have established to the attention of scholars'—*JOWETT'S Researches* are evidently reviewed under the influence of the strongest prejudice, and of course, condemned.—*DEHON'S Sermons* are commended.—The review of *COLTMAN'S Sermon* implies a malignant feeling towards Dissenters.—*POST'S Sermons* are approved.—*MOUNT'S Sermon* is approved.—*The Discourse on the Intermediate State* is from *Dr. JORTIN*, and is published *As a Reply to Materialists*; it is approved.—*MORRISON'S Lectures* are favourably noticed—*BASS on Baptism* is used to enable the writer to draw an inference that the opinions of the Dissenters on Baptism, are in a very unsettled state—an inference which shews the most consummate ignorance of the writings of that body, among whom *Mr. Bass* stands almost alone.—*The Boarding School* is not much approved.—Of *WILSON'S Travels* it is said, 'Mr. W. is a serious

and agreeable traveller, in whose company it is impossible not to derive entertainment and instruction'— 'On the whole it is a well-written work, and we esteem it the more highly as it unquestionably was intended to effect the great purpose, of demonstrating the unreasonableness of Scepticism, and strengthening, by the most irrefragable proofs, the foundation of Revelation.'—*The Widow's Narrative*, a very pious and excellent publication, written by a Lady, but evidently one who prefers hearing the Gospel preached any where, rather than no where, gives great offence to these Reviewers, who consider it as a mere snake in the grass.

THEOLOGICAL CRITIC.

JOURNAL OF A TOUR FROM ASTRACHAN TO KARASS, North of the Mountains of Caucasus; containing Remarks on the General Appearances of the Country, Manners of the Inhabitants, &c. with the Substance of many Conversations with Effendis, Mollas, and other Mahomedans, on the Questions at Issue between them and Christians. By THE REV. WM. GLEN, Missionary, Astrachan, 12mo. pp. 227.

Mr. Glen's Journal must be particularly interesting to the Directors and Friends of the Scottish Missionary Society, who are directing their efforts towards the numerous and scattered tribes that people the vicinity of Karass. The author is a man of sense, and seems in every respect to be well adapted to his station. The conversations with the Mahometans have amused and informed us, and indeed these constitute the cream of the book. We think, however, that the Journals sometimes enter too much into uninteresting detail, both as to the journies and the disputations. Some judicious hints are given at the close, respecting the best manner of conducting this Mission; and we are

convinced, from the reasons alleged, that nothing will more effectually promote it than repeated itinerancies.

WILLIAM BARLOW; a Sketch from Life.

The fair author has our thanks for this seasonable volume. In an interesting narrative she shews the baneful effects of Christianity upon the minds of the young, and in a well-supported dialogue, combats the objections against Christianity, and vindicates its authenticity and excellency, by the most cogent arguments, chiefly drawn from the best writers.

THE STUDENT'S WALK; or, a Sabbath in the Country.

We have read through this little volume, and have been highly gratified by its perusal. The narratives are related in a most engaging style, and serve to exhibit Religion in its native beauty, and Infidelity in its undisguised deformity. The character and end of an apostate from Christianity to Deism is truly awful, and in reference to this part of his work, the author says, 'The character of Rutherford is *not fictitious*. We rejected it at first, as too revolting; but the hope that such a fearful example might operate as a warning to others, afterwards led us to exhibit it.'

THE PROTESTANT REFORMATION VINDICATED; a Sermon delivered at Lune Street Chapel, Preston.

By JOSEPH FLETCHER, M. A. 8vo. pp. 35.

This very excellent sermon has remained by us too long without receiving that commendation which it justly merits. We recommend it, not only as a candid and luminous vindication of the Reformation, to put into the hands of Catholics, but also as an admirable epitome of it to be read by Protestants, many of whom know but little of that most interesting chain of events by which Providence brought about those glorious changes in the Church, which have not only furthered

the great interests of immortality, but also promoted the political welfare of the world.

We quote a passage which will commend itself to all who know and value the doctrines of the reformation :

'And you will ask, how did the *revived* exhibition of the peculiar doctrines of the cross, aid and advance the cause of the Reformation? Because the promulgation of these doctrines, is God's appointed instrument for the conversion and renovation of mankind ;—because, wherever these truths have free course, and are glorified, all the practical consequences of a pure and undefiled religion, will follow ; because, without these, whatever temporary ascendancy, a new or another system might have secured over the principles of the papal church, there would have been no paramount result, worthy of the struggle and the contest in which so many thousands sealed their testimony with their blood ! Because whatever system of principles and institutions be supported, whatever names these principles may bear, in whatever communion of nominal Christianity they may be exhibited, whether established or non-established, by human authority, no spiritual good will be effected, if they are either omitted or denied ; no conversion of sinners to God, no genuine, vital, practical, experimental religion ! These are the truths which God 'delights to honour'—by which the fishermen of Galilee overturned the altars of heathenism, expelled demons from their usurped dominion, struck dumb their lying oracles, and raised the standard of the cross over the ruins of ignorance, barbarism, and superstition, in the first ages of the world. And whence arose this mighty triumph ? Not by secular policy and worldly pomp, persecuting laws, and measures of violence ; but by the force of these doctrines, the evidence by which they were established, the purity with which they were adorned, and the faithful, persuasive, and earnest declaration of the truth, as it is in Jesus. These were the weapons of their Holy War ; by these, under God, they 'cast down strong holds, and dethroned high imaginations.' By similar methods, all the *spiritual* good of the reformation was effected ; and whenever protestants of any order forget the great peculiarities of Evangelical truth ; whenever they confine their attention to principles that have no vital connection with the *life-inspiring* doctrine of the cross, whatever may be their professions, or their creeds, they will become the mere residuum of a worldly system. They may contend for the outward defences, and external observances of Christianity, *but* the in-dwelling Spirit will retire from their temples, and on their walls will be inscribed in legible characters—*the glory is departed !* Institutions are for the sake of principles, and principles are worth nothing, only so far as they coincide with the great ends for which the entire system of Christianity was founded ; the *conversion of Sinners from the error of their ways, and the building up of the faithful in knowledge and holiness, unto life eternal !*—pp. 19-21,

BODY AND SOUL. 12mo. pp. 391.

This work is dedicated to **FAITH, HOPE, and CHARITY.** From its general tenor, the author might, however, with as much propriety, have dedicated it to 'the **WORLD, the FLESH, and the DEVIL.**' It is certain that the Faith he would describe is not that which 'overcomes the world,' for by yielding to all its blandishments, it leaves nothing to overcome. Nor is his **HOPE** that which teaches us to purify ourselves, even as God is pure, while it allows us to go to the resorts of dissipation. Nor is the **CHARITY** he cultivates very manifest in his pages, when they are designed to vilify and misrepresent the whole body of Christians denominated '**EVANGELICAL.**'

The author entitles his work '**BODY AND SOUL.**' He very properly puts Body first, for the indulgence of the animal appetite is one of his highest gratifications, and he more than intimates, that the pleasures of the world are what give a zest to religion, and better prepare for it.

In his *Preface* he states, that 'it is the fashion of the age in which we live, to mistake the outward show of seriousness and gloominess of deportment, for the effect of true religion.' Something of this kind might, perhaps, have been the case in the days of Cromwell, though we believe that many accounts of those times have been distorted by the enemies of religion, but as to the present day, when 'religion walks in silver slippers,' we do not think that it is common for those 'who call themselves Christians' to err on the side of gloom; and it is a gross libel on 'the Evangelical world,' when the author asserts, that it 'excludes from the pale of genuine religion all who have a cheerfulness of manner, and a liveliness of spirit; because they say, these are signs of a carnal and unconverted mind.' This unfair charge against the friends of Evangelical religion has been repeatedly denied, and is now become almost too stale to be worthy of notice, and it needs no other contradiction, than a proper acquaint-

ance with the parties accused. Because they will not go with the writer to the same excess of riot, he speaks 'evil of them.' This is, indeed, the secret of his accusation. We would readily consent to balance accounts with the votaries of pleasure, and we are persuaded, that we shall find them much in our favour. Instances may and do occur, where people who profess Evangelical religion, discover a melancholy turn of mind, but are there none constitutionally melancholy too, who profess what is called Orthodoxy, and who profess no religion at all? These charges should, however, operate as a warning to any who really mistake gloom for piety, and who imagine that a devout heart and a cheerful demeanor are incompatible with each other. Such cases are eagerly seized as precedents, and are highly injurious to the cause of truth. 'In like manner,' says the author, 'they are anathematized as strangers to the heritage of God, who conform with those *necessary usages of the world*, and comply with those *innocent amusements and customs of society*, which give a zest to the more serious "things which belong to their peace." ' These '*necessary usages*' and '*innocent amusements*,' the author afterwards explains in his work, when he vindicates the theatre and the card table, to which we shall by and by pay attention; mean time, we only put it to his conscience faithfully to comment on the words of the apostle—'Be not conformed to this world, but be ye transformed by the renewing of your mind.' We remind him, also, of another passage—'Lovers of *Pleasure* more than lovers of God.' We ask him whether that conformity is meant merely to express, a conformity to the vices of the world, or to its pleasures? and if he can have any doubt, whether the latter passage will not reprove him? We know that he will say there is an inordinate and a moderate love of pleasure, and that the former only is intended, but we say that there is a broad line of distinction between the world and Christians, and that 'the friend of the world is the enemy of God; and that our choice is to be that of Moses, who

chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.' What were these pleasures of sin? does the writer merely imagine they intended notorious vices? then, no doubt, the strong language often used to express vice would have been employed. No,—he refused to be called the son of Pharaoh's daughter; he refused the gay follies of a court; he refused 'the pomps and vanities of this wicked world,' which, in our Church Catechism, are distinctly mentioned, while they are coupled with 'all the sinful lusts of the flesh.'

The clergy are also accused with conceding, 'by piece-meal, the good and wholesome doctrines of primitive times.' If the Evangelical clergy are meant, which we suppose is the case, they are shamefully misrepresented; for we need only refer to their writings, and those of the Reformers, to prove, that their doctrines are those of the Established Church, nor indeed is it possible to evade this concession, but by doing the utmost violence to the thirty-nine articles.

The author further cries out,—'It is an alarming truth, that every year witnesses some attempt to undermine the establishment, which, however, built upon the rock of ages, must crumble away, unless duly and properly defended.' We can only say, that whatever is built upon THE ROCK OF AGES, is in no such danger: even that which is built with wood, hay, and stubble, shall only have the worthless materials consumed. *The Church of Christ*—the 'body of faithful men,' wherever they are found—and all that is 'orthodox, venerable,' and excellent, in our establishment, can never perish, for we have the pledge of immutability—'Upon this rock I will build my Church, and the gates of Hell shall not prevail against it.'

In the concluding exhortation of this preface, we cordially unite and hope that the author will himself think seriously over it, 'that all who value the establishment, in the spirit of Christian charity, will not only hold fast their faith, but *evidence to others its effects upon their hearts and conversation.*'

(To be concluded next Month.)



THE CONSECRATED MUSE.

Procul, O! procul este profani.

Original Poetry.

This and the Article following appeared last Month in the Gentleman's Magazine; but as they may be new to most of our Readers, and it is wished they should accompany the Sketch, p. 131, with which we alone have been obliged, we have thought proper to insert them.

LINES,

Suggested while proceeding by Stanwell towards Richmond, and frequently looking back upon Eton College, after the interment of an amiable Son.

BY HIS AFFLICTED FATHER.

As one who travels o'er a lengthening vale,
Which his reluctant feet may cross no more,
Oft, to the hill where stands his much-lov'd home,
Casts a reverted glance thro' gushing tears,—
So, Eton! as to such a scene, I turn
To thee my aching sight. For, lo! fast by
The hallow'd walls of thy collegiate fane,
Which lifts its clust'ring pinnacles on high,
Sepulchred sleeps—of my worn remnant-self—
So lov'd a part, that scarce I seem to live.

In the fresh-cover'd grave of thee, my son!
My EDWARD! lies my heart. And there, entranced,
With Thee, in death's cold slumber, must it lie,
Till HE who clos'd, untimely, thy young being,
Restore me to the world,—a world of woe!
'Untimely!' said my erring, impious tongue.
—Alas! not length of days forms life mature:
But virtue, Innocence, and holy truth.
And these were thine: which, as the fragrant breath
Of vernal flow'rs regales the ravish'd sense,
Delighted all who knew thee; wisdom, too,

And piety, which hoary age might shame,
 Adorn'd thy blossom'd youth. And shall not these,
 In brighter radiance, like a robe of light,
 Clothe my now-sainted Child, where ruthless death
 No more can blight thy loveliness, nor tears,
 For such bereav'd perfections, e'er be shed?
 Is the strong arm now shorten'd in its might,
 That bore thy spotless spirit to the skies?—
 No : I again shall see thee, lovelier far
 In form, but not in purity and truth.
 That arm the dead can quicken with new life,
 And raise the mourner from extremest woe,
 To comfort and to peace—I know that He
 Who died for sinners, lives—with head adorn'd
 By many crowns ! and, at the latter day,
 Will stand upon the earth ; when they who sleep
 Within the confines of the silent dead,
 Again shall wake ; and, leaving in the dust
 Whate'er was mortal, be invested bright
 With immortality.—Oh, *then*, my son !
 May thy now-sorrowing sire, enraptur'd, clasp
 Thee in his fond embrace—to part no more !

December 14, 1822.

LINES

*On the Death of Edward Luke Booker, who was accidentally
 drowned, in the eleventh year of his age, at Eton College,
 December the 9th, 1822.*

BY AN AFFECTIONATE BROTHER.

There is a tear of holy sorrow,
 That's dropt upon the humblest grave,—
 And there's a joy the heart can borrow,
 When those it lov'd we try to save.

There is a sigh, the bosom rending,
 When some fond spirit soars on high ;
 And there's a soothing balm attending,
 To know that anxious friends were nigh.

Ah ! yes,—the tear for those that languish
 In death's last speechless agonies.—
 The sigh of grief,—the throb of anguish
 Is sooth'd to watch the closing eyes.

But—when away from friends that cherish'd
 Hopes of joys they ne'er can see—
 Such hopes—as, EDWARD ! now have perish'd,
 Whelm'd in the ruthless wave with thee.

Tho' amid smiles and joy surrounding,
 The ghastly monster mark'd his prey ;—
 When, while thy heart with glee was bounding,
 The soul was summon'd swift away—

Tho' short the pains,—the pangs of dying,—
 And quickly every struggle o'er :—
 Tho' wrapt in smiles, thy spirit, flying,
 Soar'd spotless to its blissful shore—

Yet, oh ! the thought that torn for ever,
 From hearts that shar'd thy weal and woe,
 That lov'd thee, EDWARD ! and which never
 Will let thy fond remembrance go.

Ah ! who *his* bosom's grief can smother ?
 Or who *wou'd* check the hallow'd tear ?
 Not *he*, who mourns thee as a brother,
 Who lov'd *thee* as thou lov'dst *him* here.

December 16, 1822.

Register of Intelligence.

LITERARY.

Just Published.—AN APPEAL FOR RELIGION TO THE BEST SENTIMENTS OF MANKIND : being, 1. Four Orationes for the Oracles of God. 2. Judgment to come, an argument in five discourses. 3. Messiah's Arrival, a series of lectures. By the Rev. EDWARD IRVING, A. M. Minister of the Caledonian Church, Hatton Garden.—HORÆ THEOLOGICÆ, or a Series of Essays on Subjects interesting and important; embracing PHYSICS, MORALS, and THEOLOGY, written in conformity to rules instituted in the Church United Society of St. David's, under the Patronage of its Right Rev. Founder and President. By the Rev. DAVID LLOYD, Vicar of Llanbister, 8vo. 10s. 6d.—UNIVERSAL STENOGRAPHY, or a Practical System of Short Hand Writing, combining expedition, legibility, and brevity. The first part founded upon the general principles of the late ingenious Mr. Samuel Taylor; the second part embracing the latest improvements from the most eminent writers on this useful science. For the use of schools, and private tuition. By WILLIAM HARDING.—DR. CHALMERS' CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS, No. XIII. On the Evils and Difficulties attending even the best state of Scottish pauperism. Price 1s.—No. XIV. On the likeliest means for the abolition of pauperism in England, was published in February. This Number contains Dr. Chalmers' First Essay on the Causes and Cure of Pauperism in England, and is designed to exhibit the evils, and point out the means for effecting its abolition.—THE REDDEMER'S TEARS WREPT OVER LOST SOULS; with Two Discourses on Self-Dedi-

cation, and on yielding ourselves to God. By the Rev JOHN HOWE, A. M. With an Introductory Essay, by the Rev. Robert Gordon, Edinburgh. Price 3s. 6d. bds.—MEMOIRS OF TIMOTHY DWIGHT, 18mo. Fine 2s. bds. Common 1s. 3d. sewed.—BAXTER'S COMPASSIONATE COUNSEL TO YOUNG MEN. New Edition, price 1s.—THE PERSEVERANCE AND SUCCESS OF MES-
SIAN, in promoting the Submission of Mankind to his Govern-
ment, by the Agency of his Gospel. By the Rev. WILLIAM LO-
GAN, Leamahago. Price 1s.—ACTIVE GOODNESS, beautifully
exemplified in the Life and Labours of the Rev. Thomas Gouge,
of London. Price 6d.—THE BLESSING PRONOUNCED BY CHRIST
ON THE MERCIFUL. A Sermon preached at the New Gravel
Pit Meeting-House, Hackney, on the morning of Sunday, Jan.
12, 1823, on occasion of the much-lamented death of Samuel
Pett, Esq. M. D. of Clapton, who departed this life on the first
of January, in the 58th year of his age. By ROBERT ASP-
LAND.—THE TEACHER'S OFFERING, or the Sunday School
Monthly Visitor. Edited by the Rev. JOHN CAMPBELL, Kings-
land, embellished with a superior wood-cut, and an ornamented
wrapper Price 1d.—LITTLE ROBERT'S FIRST DAY AT THE
SUNDAY SCHOOL. Cuts.—PIOUS EDWARD, a Real Character,
for the Instruction and Amusement of Young Persons. By a
Minister of Religion.—SCRIPTURE HISTORY, in short Poems,
for Little Children. By a LADY.—A LETTER ADDRESSED TO
LORD LIVERPOOL at the approaching Session of Parliament
1823, on the Catholic Question, Clerical Evidence, and the State
of Ordination. By the Rev. R. MICHELL, D. D., Rector of Fry-
ering, and Vicar of Eastwood, Essex.—THE INSPIRATION OF
THE HOLY SCRIPTURES, proved by the evident Completion of
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NOUR, M. A. of St. Mary's Hall, Oxford.—THOUGHTS CHIEFLY
ON SERIOUS SUBJECTS; with Remarks on Lacon, or many
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cal Reflections upon the Psalms.'—THE BETHEL FLAG, or SER-
MONS TO SEAMEN, by the Rev. R. PHILIP, of Liverpool. The
Volume will contain Twenty-Four Lectures. Price 3s. on Com-
mon Paper, on Fine, 4s.

Shortly will be Published,—(With Divine Permission) a FAREWELL TESTIMONY, containing the substance of two Discourses, preached in the Parish Church of Debenham, in the view of resigning the Living and seceding from the Establishment BY WILLIAM HURN, Vicar, Octavo.

M. Llorente, the Author of *The History of the Inquisition*, died lately at Madrid. He was virtually killed by the Pope, by the representation of whose Nuncio he was suddenly ordered to quit Paris, and the Season being unfavourable, and travelling convenience difficult to obtain on the road to Spain, owing to the Army of the Faith, he endured hardships too great for a person advanced in years. The venerable man was often without any conveyance, and was once obliged to walk four leagues in the snow. He reached Madrid and died.

His Majesty has been pleased to present to the British Nation, the Library of his late royal Father, consisting of 120,000 volumes. It is hoped that they will be more easy of access for the public, than the shut-up Library, in the British Museum.

The Surrey Institution has been on the verge of dissolution, and the Sale of its effects has been contemplated, for want of means. Some of the proprietors are however endeavouring to save it by their exertions, and by a reduction of its expences.

RELIGIOUS INTELLIGENCE.

FOREIGN.

PARIS, Feb. 4.—*From the Address of the Deputation of the Chamber of Peers to the King.* By stipulating in concert with the Holy See, measures which are about to restore to the churches, the pastors of whom the revolution had deprived them, your Majesty has provided for the first want of your people, and consolidated social order, on its long convulsed basis.

A Missionary Society is established at Paris: President, M. Le Comte Ver-Huell, a French Protestant Peer. The Society has commenced its operations, by sending the Rev. J. King to Palestine. A principal object of the Institution will be an establishment, to enable missionary students of all ages to study the eastern languages, for which Paris affords great facilities.

The Portuguese Government have published an edict, placing the Protestant Chapel, at Lisbon, under the protection of the Representatives of the British Government.

PHILANTHROPIC INTELLIGENCE.

HOME.

The 'Society of Friends,' though opposed to war in all its shapes, have just opened in London, a fund for the humane assistance of the afflicted refugees from Scio, and the other scenes of Turkish brutality.

The Dissenters' Congregational and Calvinistic Methodists have established *A Society for Aiding Ministers whose incomes are inadequate to their support.* We are requested to state that Communications on the subject, may be sent to the Treasurer, 125, Fleet-street, or Knight and Lacey, Paternoster-Row.

FOREIGN,

Lancastrian Schools for the instruction of both Sexes, have, by this time, been established in various parts of Peru. A Master from the British and Foreign School Society, reached Lima on the 28th of June, and found a warm supporter of the System, in the celebrated San Martin. The Convent of St. Thomas has been given for a central school, and all the public schools were to learn the system in six months. The Government are to defray the expences.

GENERAL INTELLIGENCE.

HOME.

It is with pain that every Christian mind must see the attempt of the Holy Alliance, to rekindle in Europe the flames of war. France is making preparations against Spain, because the people of that country have set up a free Government, and abolished a despotic monarchy, and the tyranny of the Priesthood. It is now clear that the Holy Alliance did not dislike the ruling principle of Bonaparte; but only dethroned him, because they had no security that they could be the despots of the world while he lived. We were always taught that it was he with whom all the wars of nearly the last twenty years originated; but he is gone, and no sooner have the other Sovereigns of the Continent, the reins of government without his restraint, than they combine to crush the weak, and to extinguish every spark of freedom around them. We rejoice that the British Government, whose policy must naturally lead to the preventing of Spain from being under the controul of France, have protested against the contemplated measures, and that the House of Commons, on the first day of the Sessions, unanimously manifested the same spirit—a spirit, which we believe exists from one end of the country to the other.

The Dean and Chapter of Litchfield presented a petition to the House of Lords, on the 7th of February, praying for a repeal of the New Marriage Act. The petition stated, that since the passing of the Act, no marriage, except by licence, had taken place in any of the 72 Parishes which the Diocese contained.

House of Lords, February 19.—The Bishop of Chester recommended a clause in the Marriage Act, for solemnizing Marriages in Chapels.

House of Commons, February 19.—Mr. Brownlow presented a Petition from certain inhabitants of Ross, in the County of Armagh, complaining that 'a spirit of bigotry, superstition, and intolerance, pervaded the lower classes, and that it was greatly increased, by the establishment of the religious brotherhood, called the JESUITS.

Several bodies and individuals of the Clergy, have presented Petitions against the late Marriage Act, complaining of the injury it has done them, by depriving them of the power of granting licences.

The Rev. Dr. Chalmers had lately a narrow escape for his life, having been upset in the deep snow, travelling by coach from Edinburgh, on the road to Carlisle.

FOREIGN.

The city of Castigua, capital of the province of Costa Rica, was totally destroyed by an earthquake, on the 7th of May, 1822. It took place at eleven at night. Although this city contained 12,000 inhabitants, and every house is destroyed, not a life was lost. The earthquake has thrown up large quantities of gold.

DIED.—Jan. 26, Dr. Jenner, aged 74.

Jan. 29, at St. Peter's, Thanet, Maria, wife of the Rev. J. M. Cramp.

At Hastings, Mrs. Phillips, widow of the Rev. George Phillips, and youngest daughter of the late Wm. Savill, Esq.

At Bishop's Hull, near Taunton, the Rev. Samuel Greatheed, F. S. A.

ERRATA.—Last month, p. 88, quotation from Young, for *other loss*, read *utter loss*.—Page 105, title of Intelligence, for *Home*, read *Foreign*.

TO CORRESPONDENTS.

A corrected and authentic Biographical Memoir of the Rev. David Dickson will appear in our next, that which accompanied the Portrait having proved very inaccurate. We shall in future be particularly on our guard against such mistakes; as, for a solitary error, some uncandid persons may be disposed to question many genuine statements.

Favours have been received from *the Rev. Dr. L. B., the Earl of Crawford, Clericus, Probus, Evangelist, Juvenis, A Dissenter*.

The favours offered from CAMBRIDGE, will be very acceptable. We hope that our friend has received our answer by Post.

We are obliged to *A Caledonian*, for his friendly information.

B. T. has seasoned his dish with too much Theological Cayenne—on the contrary, *S. S.*'s article is *not Seasoned at all*.

R. M.'s *Budget* will do for a *folio*, but not for a *Pocket Magazine*; indeed it is in every respect heavy.

J. J. means well but writes badly. *W. B. C.* has our thanks. We rejoice with *Carlos* in the part which Government is adopting with respect to SPAIN, and agree with him that the attack of France is a 'most atrocious transaction', we trust, too, that 'the cause of civil and religious liberty will triumph', but we cannot admit articles of a *politica* nature.

The *Rev. S. S. Wilson*'s favours next month.

The *Rev. H. L.* will be attended to—also the *Rev. S. R.*

We are greatly obliged to the writer of the corrected Sketch of the *Rev. David Dickson's Life*.

THE
CHRISTIAN'S POCKET MAGAZINE,
AND
ANTI-SCEPTIC.

No. 10.

APRIL.

VOL. VIII.

MEMOIR
OF
THE REV. MARTIN BOOS,
(With a Portrait.)

FOR the following information respecting the Rev. Martin Boos, we are indebted to the valuable correspondence of THE CONTINENTAL SOCIETY, an institution which is doing much good, without much noise; and successfully assailing the strong holds of Infidelity, Heresy, and Superstition, on the continent of Europe. To a few of our readers the articles may, perhaps, be familiar; but they will be rather gratified than displeased by their repetition, as they must tend to recommend labours so highly important, though as yet almost unknown to the benevolent public in England; while to those who have never before seen them, they will not fail to prove a source of high gratification.

‘ Martin Boos, a Catholic Priest, who has for a long time been preaching glad tidings at G——, near L——, in Austria. This indefatigable work-

N

man of the Lord announced, faithfully and without fear, to his parishioners, that one thing alone could procure peace to their souls, namely, Faith in Jesus Christ, who has reconciled us to his Father, and has obtained for us remission of our sins, by the shedding of his precious blood. His preachings, accompanied by the blessing of God, bore much fruit. But the pious Martin B. did not fail to experience the fate of all true disciples of Jesus. Hated, persecuted by the world and by false teachers, this humble and faithful servant of our Master, was shut up for eleven months in a cloister, and only recovered his liberty, under the express condition of perpetual banishment from the Austrian states. He took refuge in S——, near C——, where he awaits the desired hour, which will unite him to Him whom he has so much loved, and bring him a crown of glory. He is already far advanced in age. The following pieces are taken from a little work which he composed on Rom. x. 4. and which he published solely at the earnest solicitation of his friends.'

Origin and occasion of the conversion or awakenings produced in the parish of Martin Boos.

'A peasant, whom in the month of July, 1810, the voice of the Son of God had drawn from the sleep of death, after forty years passed in a mournful security, was the occasion of all these awakenings. Formerly an unconcerned sinner, on a sudden he was seen to be sorrowful, and bent down. Often he repeated the words, "*It is all over with me! I am lost! I must be damned! God cannot pardon me!*" The anguish of his soul was seen on his countenance. At first he was seen wasting and declining, and now he began to talk of hanging or drowning himself. Before proceeding to

this extremity, he opened his heart to the oldest of my Chaplains, who preached to him penitence and good works, as much as he could, instead of speaking to him of Faith in Jesus, who is the only and sole means of procuring peace to the sinner. The poor peasant, therefore, set himself about more works; for instance, he made to his Chaplain a general confession of his sins; he gave eighty francs to the poor, and distinguished himself by other similar acts.'

'His conscience was more troubled, and he redoubled his works. He repeated often, "*Wretch that I am, who will deliver me from this body of death? from these torments which tear me? Who will save me from my sins?*" &c. &c. The poor man could not believe, for no one had preached it to him, that Jesus Christ, by virtue of the Redemption which he has wrought out, gives to sinners the pardon of their sins, and that freely, and without any merit on their part.

'The poor man at length hung himself in the roof of his house, but was cut down and lived three months; he then died tranquilly, but in a very doubtful state.

'My chaplain and I determined from this time to preach Jesus, and faith in his Gospel, with more vigour than we had ever done up to that time. The great number of persons we met with in the Confessional and elsewhere, agonized in their minds, completed this determination. These persons, were precisely the best in my parish: they exerted every effort to lead holy and pious lives, and with all their efforts, they knew neither the peace of God, nor the joy, which the Holy Ghost procures: with all their prayers, their communions, their good works, they remained strangers to repose and love, followed unceasingly by

the idea of death, judgment, Satan and hell. Their alarms could not but be very great, when they saw themselves so far from the perfect obedience, which God requires of us, and when they considered that the most pious of them had not accomplished the great commandment, the sum of the whole of the divine law, "Thou shalt love the Lord, &c." They did not know, yet they said it amongst themselves, that it is from faith, that the just must derive his life, his strength, and his consolation, &c. &c.—With regard to the rest of my parishioners, they walked in peace, in sin: indifferent from their youth about Jesus, they were without faith, hope, love, or virtue.

'Such was the state of my parish, at the time that the awakenings of which I speak took place. The total number of my parishioners was nearly 5000; all whose hearts and eyes the Holy Ghost has opened, now themselves attest, that such was the state of their souls: they have declared it before the Judgment Seats, and lastly, before the Emperor himself, on the 20th Sept. 1811.'

Account of the enquiry directed against the Curé, Martin Boos, by M. de Bertgen, Government Counsellor, and Chanoire Scolarque, (written by Boos himself.)

The excellent B——n, (now in eternity) was at first very ill-disposed towards the Curé, B——s, on account of his continual Sermons on lively faith, and on Jesus Christ.

'One morning, I went to visit him very early, according to my custom at S——: I found him still in bed, and on a sudden, heard myself addressed in these words.

'Ah! that's a fine affair you have been about—B——s. Hey! What? I don't know—

B——n. You don't know! and yet they make

terrible complaints against you in the Consistory.

B—s. What complaints, I pray?

B—n. Yes, yes, it is a serious affair.

B—s. What is it that is serious once more?
(for the poor Curé knew nothing of the matter).

B—n. You have introduced prohibited books into the country; smuggled them in.

B—s. For pity's sake, what books?

B—n. You are going again to deny it! Do you know this work? (He took from beneath his bolster, *The Life hid with Christ in God.**) This is an absurd book, of which the people cannot understand one syllable: a book of this kind takes all activity from people, all energy, and is fit only for making Priests, fanatics, &c.

B—s. I did not smuggle this book: the public carrier brought it in the usual way, through the gates of the town: it was opened at the Custom House, and the Censor, not finding it in any index of prohibited books, approved of it, and allowed me to bring in 200 copies. With regard to the book itself; the author is a Catholic; the contents also, are in my opinion, equally Catholic, and every person, who has received the Holy Ghost, and has tasted of this internal life, hidden with Christ in God, understands it sufficiently, however mysterious it may be to others. It is some years since I have distributed it to all the world, and lo! on a sudden they have taken it into their heads to complain of it!

B—n. I tell you that the people cannot understand it: it is with difficulty that even I myself can see something in it.

B—s. There are in every class of society spiritual men, whose eyes have been enlightened by the Spirit of the Lord, like Anna the prophetess

and old Simeon; these often perceive that, which a learned man of this world, with all his wisdom, and dry erudition, could not discover; it is thus for instance, that Simeon, whose heart the Spirit enlightened, acknowledged in a little child, the promised Messiah: it is thus, that Anna the prophetess, with all the pious persons of Jerusalem, who were waiting for the consolation of Israel, and the wise men of the east, knew how to discover the King of the Jews in a manger, while he was despised by the learned Pharisees and Scribes, even after he had lived thirty-three years among them, giving hearing to the deaf, sight to the blind, and life to the dead. He who possesses nothing but human science, is incapable of knowing the things which come from the Spirit of God: they appear folly to him, says Paul, and he cannot comprehend them, because they are to be spiritually (i. e. by a spiritual light) discerned. But the spiritual man (i. e. who has the Spirit of God) judges all things, and is judged of no one.

B—n, a little tranquillized, ordered me, however, from the bottom of his bed, not to distribute these books any more.

‘I will conform to your orders,’ replied I.

B—n. But why, then, do you still preach this lively faith?

B—s. Because there is nothing so common amongst us, as a dead faith, without either love or good works; and, on the other hand, nothing so rare as lively faith: because lively faith has procured, and still procures to myself, and my parishioners, the pardon of our sins, peace of conscience, the gift of the Holy Ghost, love and gratitude, a disposition to all sorts of good works, and life eternal. Faith is the first article of the catechism, the first commandment; without faith,

it is impossible to please God, to live and die in a holy manner; it is faith that saves; how, then, can I not preach faith?

B—n. Yes, but why always?

B—s. That I do not preach it exclusively, is proved by all my sermons; and if I have done so lately, more frequently, these are my reasons:

1st. A peasant in my parish, hung himself in despair, at the sight of his sins, for which he knew no remedy.

2nd. I meet in the Confessional with a crowd of persons, disquieted and agonized.

3rd. True faith, living faith, is not so general, even among the Catholics, as is generally supposed. That faith of the head, and of the lips, by which so many persons believe they neither know what, nor why, is not true faith.

4th. I know no other means of consoling so many broken-hearted, and frightened sinners, than to declare to them, that God pardons all their offences in consideration of Jesus Christ, and that to have a part in this favour, it is sufficient to accept it, to humble oneself, and to believe it. These things are what I have myself experienced, as well as others, who have told me of it.

5th. In short, Christianity *within*, must go before Christianity *without*, as the good tree goes before good fruit; now the first consists in faith, hope, and love, for all that does not proceed from faith is nothing: such is the doctrine of Jesus, and of St. Paul; also let us remark, that it is said, faith, hope, and love, and not love, hope, and faith.

B—n. But why do they always say, *living faith*, for people will get to persuade themselves that they must believe with their bodies, with physical and corporeal qualities?

B—s. I only call it so, to distinguish it from

that faith of the lips, which is without works and love; besides he, who possesses living faith, knows pretty well that he does not believe with his belly, nor with his knees. 'With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.'

B—n. (still calm, continued from his bed to lay before me the complaints of the Consistory). Why did you once say, in a sermon, that you could put into the Sacristy, all those who possess living faith?

B—s. I said so in the fervor of zeal, and in distinguishing my auditors into four classes: 1st, easy and careless sinners; 2nd, persons just in their own eyes; 3rd, persons sorrowful, and alarmed at the sight of their sins; and lastly, established believers, pious, happy, and tranquil in the faith of Jesus our Saviour. Many persons are called to make a part of this last class, but few are chosen; and if it were necessary, to bring this to the proof, we should with difficulty find enough true Christians to fill the Sacristy. This is what I said to my auditors. But I acknowledge also, that God alone can prove this.

B—n. Is not such language eminently calculated to offend people?

B—s. Ah! not so many as you think. The greater part of my parishioners love me, notwithstanding I speak to them all the year round with plainness, and without difficulty as a father does to his children; as I do at present with your grace, and as I ever have done, since I have been your Chaplain: and provided, that that which I speak be the pure and clear truth, what does it signify to me? What is a preacher who wants to please all the world? 'Woe unto you, when all men shall speak well of you.' Does not Jesus declare,

that *narrow* is the way that leadeth unto life, and that there be few who find it? There are many called, but few chosen. If our Saviour was so little polite, as to call his auditors hypocrites, graves, whited sepulchres, &c. why should not the preacher dare to say openly, that there are few, who possess the Spirit of Jesus? In short, our Sacristy is not so small, for it will contain above one hundred persons.

B—n now rose, for it was three o'clock. I ordinarily leave my village at three or four o'clock in the morning, in order to find him before he is up: it is thus, that he has been long in the habit of receiving me, both to praise and to lecture me. Since I have been his Chaplain, I have passed whole hours at his bed-side; in the morning, he was generally gay, but during the day, his business made him often dejected; it was, besides, difficult to find him at home. While he dressed himself, I went into the next room: some moments after he called me back, and said, What is your Chaplain R. doing? He is also accused before the Consistory.

B—s. He does as I do; he assists me in preaching faith, hope, and love; my parishioners and I are very well contented with him; he is prudent, laborious, &c.

(To be concluded next Month.)



MEMOIR OF THE REV. DAVID DICKSON.*

THE REV. DAVID DICKSON is a native of North Britain, and drew his first breath amidst rural

* A portrait and memoir of this Clergyman appeared in this Magazine for December, p. 263; but the Editor having received erroneous intelligence for the latter, now hastens to correct it by information received from the best authorities.

scenes, his father, an eminently pious and useful Minister of the Church of Scotland, residing at that time in the country. When arrived at a suitable age, Mr. Dickson was sent to the University of Edinburgh, where he entered the literary classes; and his father having been appointed Minister of the New North Church, now filled by the Rev. Henry Grey, he resided under the paternal roof during the time that he pursued his theological studies. Having been licensed to preach the Gospel, he was, in 1802, ordained Minister of the Chapel of Ease, in Kilmanock, Ayrshire, from which, in 1803, he was removed to his present charge, the parish of St. Cuthbert's, or West Kirk, to be colleague to his very able and respected fellow-labourer, Sir Henry Montcrieff Wellwood, Baronet, M. A. Here Mr. D., in connection with his venerated colleague, continued to preach the Gospel to a congregation of 2500 souls. In the former Memoir, it was stated that the stipend was raised by *a kind* of tithe on agricultural produce, by which expression the writer meant to convey the idea that it was *not absolutely so*, knowing that the ears of a Caledonian are much offended at the very sound. We are now able to state, more correctly, that the stipends of the country livings in Scotland consist annually of a certain fixed quantity of grain; in consequence of which, the annual value of them rises and falls in exact proportion to the price of grain during the year; and this having been extremely low for some years, has occasioned a proportional reduction in their value; hence the living held by Mr. Dickson, being influenced by these changes, is at present far from producing a large emolument for his faithful labours.

Mr. Dickson had the honour to be for 10 years

sole secretary to the Scottish Missionary Society, and still holds that interesting office along with two excellent and most valuable co-adjutors. For 15 years, he was also one of the editors of the Religious Monitor, a monthly theological magazine, published in Edinburgh, and to which, both in the miscellaneous and review departments, he was a frequent contributor. Something further of his literary productions may be learnt, by looking into the preface to the first edition of Bishop Horsley's Translation of the Psalms, and the Life of Dr. Murray, Professor of Hebrew and Oriental Literature in the University of Edinburgh, prefixed to his work in the History of the European Languages, just published. The only publications to which Mr. Dickson has put his name as an author, are three sermons; the first on the education of the lower orders of society, 1806, which was some time afterwards favourably noticed in the Eclectic Review; the second, on the influence of learning on religion, 1814, similarly noticed in the Edinburgh Christian Instructor; and the third, an ordination sermon and charge, published last year.



MEMOIR OF THE REV. J. P. HEWLETT.

(Concluded from page 118.)

Under the pressing expenses of illness, and of an increasing family, it became necessary to relinquish with the labours of the House of Industry, an important part of his income. It was a call for the exercise of faith in Him who has kindly invited the confidence of his people (Psalm xxxvii, 3.) Our dear friend was enabled to cast his burden upon the Lord, and his mind was kept in perfect peace. Not one uneasy thought appears to have been suffered to harass him, rela-

tive to the supply of his temporal wants and those of his beloved family. With great difficulty he continued his labours at St. Aldate's. On the last Sabbath of September, 1819, he adopted the pathetic appeal of the prophet Isaiah (liii. 1.) 'Who hath believed our report? and to whom is the arm of the Lord revealed?' Little, perhaps, did either himself or his flock consider this as his closing testimony; yet so it proved!—Through the week his indisposition increased; he was, however, on the Saturday evening engaged in preparation for the Sabbath, when receiving an unexpected offer of assistance, he was prevailed on to accept of it. The sermon he had apparently nearly finished, was from the striking words of Elijah to the widow of Zarephath (1 Kings xvii. 14.)—and with that he laid aside his pen, never to resume it.

In the course of the following week, his disease was pronounced to be an enlargement of the liver, and the usual means were resorted to for reducing it; but his constitution could not bear up under them. The disease, indeed, was said to be removed, but debility was alarmingly increased, and dropsy produced. In the month of January, 1820, immediate danger was apprehended; but, under a new course of treatment, the unfavourable symptoms so far subsided as once more to allow the hope of his return to health and usefulness. The people saw with delight their beloved pastor able to take the air in a carriage, and to return their smiles of regard and congratulation; but this hope was, alas! of short duration. Travelling having been recommended as likely to promote recovery, in February, he was removed to Newbury, in Berkshire, and from thence made short excursions to visit friends in the neighbourhood.

So satisfactory was the apparent improvement

of his health, that it was anticipated that in a few weeks he would be enabled to resume his beloved work. When speaking of this prospect, he said, 'All is uncertain—but do not be anxious, for all is well.' Yes, it *was* well; for when his friends anticipated his return to labour, his Great Master saw fit to admit him to his reward.

On the evening of March the 14th, he retired to rest, apparently as well as usual; but soon after observed to Mrs. H. that he did not expect to obtain much sleep that night: restlessness was, as usual, the constant attendant of his complaint. She, however, replied, expressing a hope that it might prove otherwise than he anticipated, and adding, 'It is in the hands of our gracious heavenly Parent, and you know 'he giveth his beloved sleep.' 'Yes,' he replied, with sweetness and energy, 'we *are* in the best hands. He is able to do for us exceeding abundantly above all we can ask or think;' then, clasping his hands, as in the attitude of prayer, he soon after fell into a more tranquil sleep than he had for some time enjoyed. About one o'clock in the morning, he suddenly awoke, and begged to be lifted up. Mrs. H. instantly sprang round, and raised him in bed. As she did so, he cast his eyes upward, and said, 'Help me, and be merciful to me, O Lord God of my salvation,' and added, at short intervals, 'A merciful and a faithful High Priest.'—'Unto them that believe he is precious.'—'Able to save to the uttermost, all that come unto God by him.'—'I am persuaded, that neither life nor death shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.' (To the latter passage in particular he had throughout his illness continually adverted, with great delight, frequently saying, 'Read me a few verses

of the 8th chapter of Romans,' and on one occasion, 'I awoke you to tell you what a sweet chapter the 8th of Romans is.') Having taken some refreshment, he begged to be drest and taken to the fire, which, on account of his extreme restlessness, was frequently done two or three times in the course of a night. This wish was immediately complied with; he appeared very comfortable, and uttered several expressions of affectionate gratitude to his anxious and unwearied partner, his sole attendant during his affliction. After a while, he lamented his inability to collect his thoughts in prayer; he was reminded of the great Intercessor, whom 'the Father heareth always,' and that the 'Spirit also helpeth our infirmities, making intercession for us with groanings which cannot be uttered.' 'Yes,' he replied, 'what a mercy to know something of these delightful truths. Once, I was apparently at the point of death, when I knew nothing of myself as a sinner, and of Christ as a Saviour.—If I had been taken off then!—' Oh to grace how great a debtor !'

Mrs. H. read a few verses of the 10th chapter of John, and repeated Dr. Watts's hymn 'Firm as the earth thy gospel stands,' which he evidently enjoyed. Soon after, he observed that he did not feel himself much relieved by sitting up, and certainly was not quite so well. Mrs. H. became alarmed, and went to the chamber door to call a servant, who slept in the next room. Returning, she approached the beloved object of her cares, to present him with some refreshment, when he beamed on her a look of heavenly composure and joy, once more uttered her long familiar name, laid his head on her shoulder, and sweetly fell asleep in Jesus !

Five dear children, the eldest ten years of age,

survive their parent. He left them in faith, to the guardian care of Him, in whom the fatherless findeth mercy.

The mortal remains of this amiable and excellent man, were removed to Oxford, and deposited in the chancel of the church, where he had so long and so faithfully proclaimed the way of salvation. The solemn dispensation was improved by the Rev. J. Hill, Vice Principal of Saint Edmund Hall, in a sermon from Hebrews xiii., 7 and 8; and also the following Sabbath by the Rev. James Hinton, an eminent dissenting minister, with whom it had long been the happiness of the deceased to live in terms of cordial friendship, and who, on this occasion, manifested the Christian liberality and sympathy, so habitual to him, by delivering a discourse, in reference to the late solemn event from 1st Peter v. 4.

A volume of Mr. Hewlett's Sermons is before the public, and has met with a considerable degree of acceptance. These discourses are plain, scriptural, and impressive, and may be considered as a fair and faithful specimen of his pulpit labours. He had little time for reading, and that little he conscientiously devoted to the Bible, and to those human compositions which breathe most of its spirit. The writer of this memoir, who intimately knew him through the whole of his religious course, can safely affirm, that he never read a single page of controversy. Perhaps it might be added, scarcely a page of which he could not say (as indeed he often did) 'I find this highly instructive, it is a subject on which my mind has long been enquiring;' or 'this is something to lay up for the people.' 'The people' were upon his heart to live or to die; and during his long affliction, when any

passage of scripture was read or mentioned, with which he was particularly delighted, he would say, 'make a memorandum of this, that I may bear it in mind for the people,' it is a subject on which I have not dwelt enough before.' Once, in particular, during the period of his temporary recovery, having sweetly sung the two last verses of Dr. Watts's 47th hymn, second book—'Grace, 'tis a sweet, a charming theme,'—he exclaimed with emphasis,—'Yes, *grace is* a sweet, a charming theme. I hope to enjoy and proclaim it more than ever.'

It is not necessary that the pen of friendship should attempt particularly to delineate his character; its leading features have been sufficiently marked in this brief and hasty sketch of his life and ministry. It may, however, be permitted, to glance at two particulars which, as they no doubt eminently tended to promote his happiness and his usefulness, are deserving of imitation: 1st, He was remarkably humble, and therefore remarkably thankful—he thought lowly of himself and his deserts—he neither expected nor desired great things in this life; consequently, all that he received came as an unexpected and undeserved favour, and was enjoyed with double sweetness.

The smallest instance of kindness and attention almost overwhelmed his grateful mind. 'Why should such notice be taken of *me*? What kind alleviations I am favoured with! No prince was ever attended upon like me: and I am sure the Prince of Glory was not.' And if he felt thus towards his fellow-creatures, much more when numbering the mercies and condescensions of his God, would he lie in the dust of self abasement and acknowledge himself less than the least of all the mercy and truth that had passed before him,

2nd, The other particular referred to was, his indefatigable industry. Owing to his numerous parochial and other duties, he had seldom any time for private engagements, after nine or ten o'clock in the morning. In order, therefore, to secure time for the cultivation of personal piety, and preparation for the duties of the Sabbath, he accustomed himself to rise extremely early, and was generally in his study by five o'clock in the morning. Usually, on the evening of one Sabbath, his subjects were arranged for the following, and he reckoned himself distressingly behind hand, if he had not pretty well digested at least one sermon before breakfast time on Tuesday. Perhaps this may convey a useful hint to young ministers, who are exposed to the danger, from company, evening services, and other engagements, of driving off such preparation to a much later, often an inconveniently late period in the week.

The writer of this scanty memoir begs permission to close it with the concluding lines of a well known poetical sketch, which any child, acquainted with the character of the late pastor of St. Aldate's, at the first glance would immediately suppose had been written to describe his portrait;—

- ' As some tall cliff that lifts its awful form,
- ' Swells from the vale, and midway leaves the storm;
- ' Though round its breast the rolling clouds are spread,
- ' Eternal sunshine settles on its head.'

Philadelphia.

THE POCKET PREACHER.—No. II.

REFLECTIONS AT THE TOMB OF JESUS.

Matt. 28, 6. *Come, see the place where the Lord lay.*

The Resurrection of Jesus is a subject highly interesting to the Church of God. The ancient Prophets dwelt upon it as a test of his Messiahship; he himself repeatedly rested the authority of his Mission upon this Evidence, and the apostles thought it of so much importance, that they made it a fundamental article of their preaching when they went forth to convert the world.

I would now lead you to the sepulchre of Jesus, not to give vent to your sorrow, not to bathe his precious remains with tears, not to pay the last tribute of respect and anoint his mangled body, but, O animating employment! to behold the tomb which contained him, filled with proofs of his resurrection. There lie the linen clothes that robed the sacred sufferer. The seal is broken and the stone rolled away, that confined him in his tomb; the keepers are yet quaking for fear, and an angel invites the faint-hearted followers of Jesus to confirm their minds in the truth of his resurrection, "Come, see the place where the Lord lay." What reflections can occupy the minds of Christians, on such a view of the Sepulchre? Surely our thoughts must all delightfully harmonize! *The Surety is liberated—The Saviour is victorious—The Enemy is spoiled.* Join with me while I dwell on these animating ideas.

I. *The Surety is liberated.* What can we infer from these symbols of his resurrection, but a Completion of Engagements on the one part, and the approbation of Divine Justice on the other.

1. *As a proof that the Saviour has completed his engagements*, Christ came into our world on no inferior errand—‘It is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners.’ This was a *design* which had long existed in the eternal mind. The honour of the Divine Perfections was secured, and the salvation of perishing men provided in that Covenant, which was entered into between the Father and the Son, in which Jesus engaged to be his people’s surety, and the Father engaged to accept of the satisfaction in their behalf. ‘Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou *prepared me*; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then, said I, lo, I come, (in the volume of the book it is written of me) to do thy will, O God.’ *This design had been ripening for execution for many ages*, and was gradually unfolded to the Patriarchs, by the rituals of the law, and in successive periods by the lips of the Prophets; the *death of Christ was the completion of this grand design*. Then was ‘Messiah cut off, but not for himself.’ Then he ‘finished transgression, and made an end of sins, and made reconciliation for iniquity, and brought in an Everlasting Righteousness.’ This truth he had declared upon the cross, when he said, ‘It is finished,’ but his resurrection was a *proof* that he had fulfilled all his engagements with his Father and finished the work he gave him to do. ‘Know that Christ being raised from the dead dieth no more, death hath no more dominion over him.’

2. The liberation of the surety attests *the satisfaction of justice*. Divine wisdom always suits the means to the end. It was a maxim of

the law of God, that without shedding of blood, there could be no 'remission of sin.' The blood of Christ was adequate to the purpose for *which it was shed*. It was 'precious blood.' The sacrifices under the law were all ineffectual, to take away sin, but here is

'A sacrifice of nobler name,
'And richer blood than they.'

As a proof of its efficacy when Jesus died, every other sacrifice ceased. 'His was an offering and a sacrifice to God for a sweet-smelling savour.'

Whenever a debt is paid the surety is released, and Jesus having been delivered for our offences, was raised again for our justification. By this act it appeared that 'God was well pleased for his righteousness sake,' and the liberation of the surety was openly declared to the world.

II. A second reflection arises from a view of the place where the Lord lay, that the SAVIOUR *is victorious*.

The death of Christ is not only represented as passive, in which he resigned himself as our surety into the hands of justice, but also as an active combat with our enemies, in which he delivered his people from the powers of darkness. Hence there is a striking analogy between the literal deliverances which God wrought for his people of old, by Joshua, David, and other victorious leaders, and the spiritual conquests of the Messiah. Hence the Prophets have pointed to Christ as a triumphant Saviour. 'The Lord shall send a Saviour, and a great one, and he shall deliver them.' And the evangelical Isaiah stretches the wings of prophecy to the completion of the work, and exultingly beholds it as already accomplished; 'Who is this that cometh from Edom, with died garments from Bozrah? this hat is glorious in his apparel, travelling in the

greatness of his strength?' St. John describes him in the Revelation as marching against the enemies of his church 'clothed in a vesture dipt in blood,' the marks of former conquests; and as an evidence of his victorious career, he is styled 'King of Kings and Lord of Lords.'—Now the proof of his victory over the enemies of his people was his resurrection from the grave:

By this he evinced that the conquest of his enemies was *speedy*. It was not meet that the Prince of Life should long remain under the power of death. Prophecy had foretold his speedy revival, and the Scriptures must not be broken. Thus the inspired David sung:—'Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.' He himself also had said, 'Destroy this temple, and in three days I will build it up again, and his word could not pass away.' The victory seemed indeed for a little while suspended. Angels gazed in astonishment on the mighty struggle. The church trembled to its very foundation. The empire of darkness exerted all its energy, but now he rises with accumulated strength, he snaps the chains asunder that confined him, and 'dashes all his enemies to pieces like a potter's vessel.'

What *majesty appeared* in this victory. It was attended by no mean signals of conquest. His death was notorious by its awful accompaniments, and so also must be his resurrection. When he combated his enemies on the cross, the sun veiled himself in night—the earth quaked—the rocks rent. Now he rises in majesty, there is also a great earthquake—lightning glazes his countenance, and light encircles him as a garment—angels pay their homage to their victorious King, and saints, rising from their graves, honor his

victory by testifying its early effects; 'He was declared to be the Son of God with power by his resurrection from the dead.'

This victory was *decisive*. The resurrection of the bodies of the saints was a satisfying proof of its certainty. Christ being risen now dieth no more. That one struggle determined the fate of the Church of God, and eternally ruined all our enemies. Hear now the language of our Conqueror:—'Fear not; I am the First and the Last. I am he that liveth and was dead; and behold I am alive for ever more, amen; and I have the keys of hell and of death.'

III. Take one more view of the place where the Lord lay; another pleasing reflection suggests itself: *The Enemy is Spoiled*. This is not a vain shew of conquest.—When the mighty men of war have combated, it has often happened that both sides have claimed a victory. But lo, he has '*spoiled* principalities and powers, and made a shew of them openly triumphing over them on the cross.'

The *law* has lost its *curse*. The righteous law of God bore once a fallen aspect towards man, but when insulted by the rebel it became a deadly fire. It thundered dreadful denunciations on his head, and no deliverance could ever be effected from this deserved and terrible enemy, but by a fulfilment of its demands. But Christ hath redeemed us from the curse of the law, being made a curse for us, as it is written, 'cursed is every one that hangeth on a tree.' In that contest he quenched the flames of Sinai with his own blood, and sheathed the sword of the law with his own omnipotent arm. And now, who shall lay any thing to the charge of God's elect. 'It is God that justifieth, it is Christ that died, yea, rather, that

is risen again, who is even at the right hand of God, who also maketh intercession for us.'

Sin has lost its *influence*. It should not universally reign. Through the power of Christ's resurrection, dead souls are quickened. This truth cordially believed, has been the means of quickening multitudes of dead sinners, and inducing them to live to God. The spiritual resurrection of any sinner is as much the effect of the resurrection of Christ, as the resurrection of the dead bodies shall be at the last day. Sinners could never have enjoyed the blessings of the covenant, had not Christ died, and sealed the efficacy of his death by rising again. The operation of the Spirit on believers, is according to the working of that mighty power which he wrought in Christ, when he raised him from the dead.

Death has lost his *Sting*. How would this ghastly monster have terrified our departing souls, had not Christ defeated him in his own territories. He went into the chambers of the grave that he might spoil him of all his armour, break down his massy gates, and rase the fortifications of his Empire even to the foundation. He has evinced that he had power to lay down his life, and power to take it up again.' 'He has rescued the prey from the hand of the mighty, and set the lawful captive at liberty.'—

' He rose, he rose, he burst the bars of death,
' And with him all our triumph o'er the tomb.'

Satan has lost his *power*. Death has been termed Satan's jailor. This tremendous enemy of mankind is described as having him at his command, and thus hurling destruction among the human race. It is by this agent, that the Prince of Darkness peoples the regions of woe. But Christ

having destroyed Death, has blasted his horrible designs, and thinned his empire; 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil: and deliver them who through fear of death were all their life-time subject to bondage. These reflections at the tomb of Jesus should strengthen our faith, for now life and immortality are brought to light by the Gospel; and these encouraging assurances flow from the resurrection of Jesus, for 'If Christ be not risen then is our preaching vain, and your faith is vain.' They should animate our *Hope*.—We may fully anticipate the delightful day when Christ, who is our life, shall appear, and when we also shall appear with him in glory. 'Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again, unto a lively hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away.' They should stimulate us to *Holiness*. 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.' If Christ's resurrection does not now infuse into us a principle of spiritual life, it never will perfect our eternal life. 'Blessed and holy is he that hath a part in the first resurrection, over such the second death hath no power.' They should awaken our *Joy*. Let the last solemn trumpet sound, the *death* of Jesus provided our *pardon*, his *life* secures our *immortality*, his *victory* our *triumph*. Then shall the prophecy receive its full accomplishment to the eternal joy of the Church Triumphant. 'Thy dead men shall live,

together with my dead body shall they arise;
 awake and sing, ye that dwell in the dust, for thy
 dew is as the dew of herbs, and the earth shall
 cast out the dead.' I. C.



CRITICAL REMARKS ON BARTON'S POEMS.

BY DR. DRAKE.

No. II.

Having noticed what is peculiar to Mr. BARTON'S Poems, as resulting from the class of Society to which he belongs, it remains to ascertain how far they are entitled to praise, as productions of taste and genius.

In a volume including nearly eighty pieces, on widely different subjects, it cannot be expected that all should equally attract attention, or gratify the expectations of the reader. But it is due to Mr. Barton to declare, that no trifling topic has been admitted; that what has occupied his pen comes home to our business and our bosoms; and that, like Goldsmith, he has seldom touched on a theme which he has not rendered more striking, either by vigour of thought, or urbanity of expression. *Nullum quod tetigit, non ornavit.* The VERSIFICATION, of which, from the multifarious contents of the collection, a considerable variety might naturally be expected, is, in general, correct and sweet. Occasionally it may be deemed rather too light and effervescent for the weight and solemnity of the subject on which it is employed, but it is seldom otherwise than flowing and harmonious. It is usually of the lyric, or elegiac cast, but there are not wanting several specimens of the Spenserian stanza, in which the author seems to move with uncommon ease and

dignity. The leading character of Mr. Barton's poetry is not that which can be properly designated by the epithet *descriptive*; yet scattered over every portion of the work is to be found IMAGERY vigorously conceived and distinctly and vividly brought out. Of the pieces more peculiarly rich in this province of the art may be mentioned "*The Valley of Firn*," "*Playford*," "*Verses on seeing a Sketch of an old Gate Way*," and "*Leiston Abbey*;" but these, delightfully as they abound in touches worthy of the pencil of Poussin or of Claude, are mingled with so much of what appeals distinctly to the heart, as to claim their character almost exclusively from their power of impression on the moral feelings.

Sentiment, indeed, in the best and noblest acceptance of the term, as including many of the most awful and interesting truths which belong both to our present and our future state of existence, and expressed with a simplicity which endears all that it wishes to enforce, forms the prominent feature of Mr. Barton's book; and it is one on which, as beyond all others of incalculable importance, I would fix, for some little time, the attention of my readers.

Placed in a world of exquisite beauty, yet surrounded with a thousand evils, the consequences of his own transgression, man is called to pass his transient day in gratitude, humility and sorrow,—feelings which prepare the heart, as well for the proper enjoyment of what is truly valuable on earth, as for that more perfect happiness which may await us in another world. It is indeed, by this bond of similarity, that the present life becomes indissolubly connected with that better one which is to follow; for the emotions which have sprung here, from a just contemplation of

the beauties and beneficence of creation, shall not die; they shall live beyond the forms to which they owe their birth, and shall carry forward our existence for ever.

A conviction of this kind pervades the entire series of Mr. Barton's poetry, and is expressed indeed, at the opening of his volume, in a manner equally eloquent and emphatic. Many of Mr. Barton's poems are expressly written with the view of reconciling the wearied and heart-broken mourner to the numerous privations which so often render our passage through this world but a pilgrimage of pain and sorrow; of shewing that life is to be estimated, not by its duration, but by the mode in which it has been employed; of directing our hopes firmly on that unchangeable state whither we are hourly tending, and, in the mean while, of so recommending the enjoyment of the beauties, the harmonies, and sublimities of material nature, as may contribute to render them not only subservient to a better comprehension of our future being, but the medium through which we may approach the precincts even of deity itself. He has succeeded in enforcing these topics with all the eloquence, which an earnestness in the cause, together with beauty of diction, sweetness of versification, and vigour of thought, can communicate.

It has ever been a cherished idea, with those who love to look beyond the confines of mere organized matter, that the intercourse of mind is not altogether lost, even in this life, by the stroke which has severed the bonds of mortality; that though incognizable to our senses, the friends whom we loved are still present to our thoughts and actions, and however unconscious we may be of such an agency, are permitted and enabled,

from their more intimate union with the universal world of spirits, to impress on the intellect of man, such trains and combinations of thought, as are best calculated, not only to assuage the evils, which must ever assail us, in our passage through this vale of tears, but such as shall prepare us for that mode and form of being to which *they* have been long assimilated, and *we* are rapidly approaching.

Of associations thus prompted and originated, assuredly those which shall lead to a belief in the superintending agency of the departed spirits of the blessed, must be among the most soothing and satisfactory; for then, to adopt the beautiful language of Mr. Barton:—

They tell us that change of existence,
Has not sever'd, but strengthened each tie,
And that, though we may think them at distance,
Yet are they in spirit still nigh;

That

There is yet an unbroken union,
Though mortality's curtain may fall,
And souls may keep up their communion,
Through the God of the spirits of all!

In fact it may be justly said that, independent of this probable and peculiar intercourse, so naturally dear to our sympathies and feelings, our communication with the Deity, and consequently with the world of spirits, is perpetually sustained by the impress of his mighty mind, on all the works of creation. It is this silent language, the interpretation of which has conferred the highest of all possible distinctions on philosophers, poets, and divines, that he has led us, not only to a knowledge of ourselves, but, as far as our finite faculties will permit to a just conception of the attributes of God himself; it is this, in fine, which

has prepared the human mind for the reception of revealed truth, and which carries us forward, rejoicing in our course, into realms of interminable existence.

Of these sublimely moral and intellectual lessons, as derived from the glorious forms of external nature, the collection of Mr. Barton, presents us with many happy examples.

But of all the objects which nature presents to our view, there is none comparable, in point of grandeur and sublimity, to the *ocean*. Whether beheld in a state of quiescence, or under the aspect of commotion, it is alike productive of thoughts which agitate and dilate the soul with awe, and fear, and wonder. To express the feelings and conceptions to which such an object and its associations lead; to paint the crowding and tumultuary ideas, the visions of glory and infinity, of rapture and devotion, which kindle on our imaginations, and burn within our souls, on this occasion; which melt us into tears, or thrill us with a shuddering delight; must be, even to the most exalted talent, a work of difficulty and danger. It has, notwithstanding, been attempted by many, but as might be concluded, by few with success. Among the number, however, who have risen from the effort undefeated, we may now, I am happy to add, enrol the name of *Barton*, whose poem, entitled "*The Sea*," is one of the most beautiful in his collection; and it is so, because it has given the impression of this magnificent element on the mind, with a truth and energy of feeling which have seldom been surpassed.

Nor has Mr. Barton restricted himself to the works of nature; those of man have alike contributed to call forth the energies of his mind, and

the moral painting of his muse. To a contemplative disposition, indeed, few objects afford more appropriate gratification than the mouldering relics of departed grandeur. There is a silent language in their dissolution which reaches to the heart, and we bow before the spirit of the times of old, humiliated, but rendered better by the awful voice of other years,—by that conviction which, ages ago, whispered to the wisest of the sons of men, that all on earth is vanity.

Of this salutary intercourse with the memory of days long gone by, with the vestiges of dying beauty, and decaying magnificence, Mr. Barton has afforded us some highly interesting specimens. Among these, the poem entitled, ‘Leiston Abbey’, has a claim to peculiar distinction.

The poetry of Mr. Barton is of a description which merits the study and the approbation of his contemporaries. For it is truly gratifying to be able to declare, that it is uniformly not only the friend of virtue and religion, but that it possesses qualities in a high degree calculated to impress both on the feelings and affections.

It is, indeed, when composition exhibits this noble and beneficial tendency, that we rejoice to find it, in a literary point of view, such as may recommend it to the purest taste, and the severest judgment, such as shall be likely to insinuate the love of God and man into the hearts and minds of those who are ranked among the polished and refined—such, in short, as may possibly counteract the virulent poison of which this most delightful of the human arts has, in our days, been so often impiously, and, we may almost add, sacrilegiously rendered the vehicle.

THE ANTI-SCEPTIC.

ON THE CREDULITY OF MODERN SCEPTICISM.

'They grin; but wherefore? and how long the laugh?
'Half ignorance, their mirth; and half a lie:
'To cheat the world, and cheat themselves they smile.'

MR. EDITOR,

Strange as it may appear to many of your readers on the first statement of the subject, I do most *candidly* and *honestly* confess, that *módern infidelity*, requires so much faith in its professed adherents, that I feel myself bound to reject its claims as a gross imposition upon a *credulous* mind.

It calls upon me, Sir, to believe *moral* and *absolute* impossibilities: *and to believe them too*, as the most *clear, intelligible, comprehensive, and obvious* matters of fact.

Scepticism discards *all mysteries*; therefore, *I am to believe* its disciples are perfectly taught the *essences, modes, and properties*, of every object in the natural world: they can render the union of soul and body as plain in its manner of existence, as the noon-day sun; and every thing else equally pellucid. The Mosaic account of the creation, which is inimitably sublime, majestic, and *expressive* of Jehovah's grandeur, *I am to believe*, was the production of a low-minded ignorant pretender to mental superiority.

Mountains, far remote from the sea, and all the traditions of every distant land, contain the most evident proofs of the general deluge; but as it is narrated in the Bible, I must rather *believe* that marine substances transported themselves to the *summit* and *centre* of hills afar off, or were placed there by some unknown convulsion,—and that all tradition is baseless,—than credit the testimony of holy writ.

Provided they are not a part of the sacred scriptures, the greatest *absurdities* may be admitted as *rational*,

and the most palpable contradictions, as the subjects of an *implicit credence*.

Six hundred thousand persons of military age, and consequently, *in the full possession of both their mental and physical endowments*, were delivered from the tyranny of Egypt, and a succession of miracles followed their emancipation:—a memorial of that deliverance was instituted at the very time of its accomplishment, and has been kept, without interruption, to the present day, by the Jewish nation; and yet, I am to believe the whole history of the circumstance a mere fable. I am to believe, that six hundred thousand people, and their lineal descendants from generation to generation, have been the dupes of a credulity, which it is morally and absolutely impossible for them to have admitted. As Leslie observes on this point, ‘If any man should pretend, that yesterday he divided the Thames, in presence of all the people of London, and carried the whole city, men, women, and children, over to Southwark, on dry land, the waters standing like walls on both sides; it is morally impossible that he could persuade the people of London that this was true.’ Well, then, to use the language of the same writer, ‘Suppose I should now invent a story, of such a thing done a thousand years ago, I might perhaps get some to believe it; but if I say, that not only such a thing was done, but that from that day to this, every man at the age of twelve had a joint of his little finger cut off; and that every man in the nation did want a joint of such a finger; and that this institution was said to be part of the matter of fact done so many years ago, and vouched as a proof and confirmation of it, and as having descended, without interruption, and been constantly practised, in memory of such matter of fact, all along, from the time that such matter of fact was done, it is impossible I should be believed.’

The Scriptures contain a chain of predictions of infinite importance to mankind: many of those predictions have long since received their accomplishment, and others are actually fulfilling in the events of the

present day: but the dictates of modern scepticism, would prompt me to believe, that absolute prescience is the mere ebullition of a disordered fancy, or the trick of a false prognosticator, who hides himself under the dubious interpretation of his own symbols, like the Pythian oracle.

The avowed enemies of Christianity have carefully preserved the laws, institutions, and ceremonies, which shadowed it forth, and prove its divine original; and that people themselves are a standing evidence of the truth of their own sacred records:—but modern scepticism requires me to believe, the peculiar state of the Jews, is not any thing extraordinary, nor an appeal to the contents of their *sanctum sanctorum*, in confirmation of the gospel, a defence of its authenticity.

Notwithstanding the wars, and murders, and frauds, and miseries, that have disgraced and burdened the earth, I am to believe in the absolute purity and complete innocence of human nature. Notwithstanding the poverty, weakness, and unlearned state of the twelve apostles of Jesus Christ, I am to believe, they overturned the deep-rooted prejudices, and long-established rites of idolatry, by the most profound artifice. Notwithstanding their personal sufferings, sacrifices, and even martyrdom in the cause which they had embraced and zealously endeavoured to propagate, I am to believe them hypocrites; yes,—in their case modern scepticism compels me to believe, that a conduct altogether disinterested arose from an odious selfishness of spirit; a contempt for the world, from an excessive attachment to its charms; and the most powerful reasonings in defence of truth, from the enthusiastic breathings of a deluded mind.

The volume of divine wisdom inculcates every duty upon the diversified classes of human society, and yet I am to believe it composed for purposes of the greatest mischief.

It says, 'He that ruleth over men must be just, ruling in the fear of God.' 'Be wise now, therefore, O ye kings.' 'It is an abomination to kings to

commit wickedness; for the throne is established by righteousness.' 'As a roaring lion, and a raging bear, so is a wicked ruler over a poor people.' &c. But, notwithstanding these honest declarations in opposition to every species and appearance of despotism or tyranny, I am to believe the Bible to be an engine of kingcraft, and imposed upon the multitude to reconcile them to slavery. When I open the Scriptures, and read the most tremendous woes against an ungodly clergy, such as the following,—'Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.' 'Woe to the idle shepherd, that leaveth the flock.' 'The shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God, Behold I am against the shepherds.' 'The hireling fleeth, because he is a hireling, and careth not for the sheep' &c. &c.—I aver, Mr. Editor—when I read such plain and solemn denunciations as these, against an unprincipled self-seeking clergy, the laws, or rather madness of modern scepticism, would compel me to believe the Bible an invention of the priesthood, to preserve emoluments, without labour or responsibility, and patronage without piety.

Doctrines that have comforted thousands under the depths of affliction, and in the valley of the shadow of death, I am to believe, are the essence of gloom, and sure source of despondency.

Precepts of moral purity in all its real perfection, I am to receive as the dictates of the grossest knavery, and *that* religion, which has reformed the most desperate of mankind;—that religion which has made many a drunkard sober; many a covetous man, liberal; many an unkind person, feeling; and many a dishonest character, upright; I am compelled, by the principles of scepticism, to believe, has a pernicious effect in its progress.

You see, Sir, *infidelity* really requires so great a stretch of faith, that I am constrained to turn to the volume of life, to preserve me from the reproach

of credulity. Of late, it has been the practice of the avowed and bitter opponents of Revelation, to select certain portions of that holy Book, and recommend them to the serious attention of Christian ladies, who are endeavouring to promote the general circulation of the sacred oracles. As it suits the taste of some animals, to turn from every thing that is clean, and roll themselves in filth, as their natural element;—and as there are creatures, to which the light of the day is inconceivably troublesome, the parts of the divine word, selected by modern infidels for the perusal of pious ladies, are neither scripture doctrines, nor scripture precepts; but faithful narratives of human depravity, and the wicked deeds of mankind, where the statutes of the Lord have been unknown, disobeyed, or treated with sceptical contempt.

Many of the crimes which are brought to light in a court of justice, either by the confessions of the culprits themselves, or by the evidence produced against them, are such as shock the sensibilities of a thoughtful man, and fill his bosom with horror; but it would be an act of insanity, to charge the subsequent record of the deed with the criminality of the offence committed. If men will be vile in their conduct; they themselves are to blame, and not the historian who relates their transgressions, as a warning to future generations. But what are we to think of the disposition and feelings of a wretch, whose senses are so debased, as to prefer the effluvia of an Augean stable, or the noxious exhalations of a putrid body, to the fragrancy of the most odoriferous flowers? What are we to think of the appetite of that man, who in his eagerness after the poison, despises its antidote?

Permit me, then, Mr. Editor, to put down a few of the leading maxims and laws of that very book, which scepticism teaches me to believe is productive of tyranny, bigotry, ignorance, persecution, cruelty, and all manner of mischief.

We have already heard its injunctions to kings and priests; and now, let us listen to its commands to other

classes. It enjoins obedience to lawful authority:—
 ‘Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.’ In particular relations, the Bible enforces proper duties,—‘Husbands, love your wives, and be not bitter against them. Wives, submit yourselves to your own husbands. Children, obey your parents. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.’ To the afflicted, it urges sympathy,—‘Weep with them that weep.’ Towards the prosperous, it prohibits envy,—‘Rejoice with them that do rejoice.’ In commerce, it requires,—‘Just balances, just weights, a just ephath, and a just hire.’ In the general conduct of mankind, its language is,—‘As ye would that men should do to you, do ye also to them likewise.’ Its injunctions are to put off ‘anger, wrath, malice, blasphemy, and filthy communication out of your mouth. Lye not one to another.’ Under every condition of human life, it demands the exercise of the finest and most generous sentiments and feelings. ‘Pure and undefiled religion before God and the Father is this,—To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.’ These, Sir, are some of the principles and precepts of that Book, which scepticism rejects, as incredible and therefore unfit for rational reception:—

- ‘What, then, is *unbelief*? ’tis an exploit;
- ‘A strenuous enterprise: to gain it, man
- ‘Must burst through every bar of common sense,
- ‘Of common shame, magnanimously wrong.
- ‘And what rewards the sturdy combatant?
- ‘His prize repentance—infamy his crown.’

I am, yours, &c.

London, March 5, 1823.

T. W.

REVIEWS OF THE LAST MONTH.

THE NEW EDINBURGH REVIEW notices HORNE'S *Introduction to the Critical Study of the Scriptures*, so often noticed in this epitome, and always with commendation. It points out some improvements, which the third edition will yet bear, but observes, 'We know not when we have examined nearly three thousand closely-printed pages, so full of important and interesting matter, and affording so little opportunity for critical animadversion.'

THE MONTHLY REVIEW notices *The Sisters*, *No Enthusiasm*, and *Body and Soul*, classing them under one article. Of the tenets of these religious novels, the reviewer observes, 'The author of *No Enthusiasm* favours Calvinism; the spokesman of *The Sisters* preaches Calvinistic Orthodoxy; and the dissertator on *Body and Soul* upholds Anti-Calvinistic Orthodoxy. Though the stories are not particularly well contrived, nor the incidents uncommonly well managed, and the reasonings or prosings, which are the staple, are neither very new nor very conclusive, yet in all these tales, the niceties of dress, the peculiarities of manner, and the touches of character, are sketched with a superior hand; and the humour and archness, which peer through these descriptions, might lead us to attribute their composition to that sex, whose wit and native shrewdness, and *gaiété de cœur*, even the discipline of austerity can never entirely extirpate. The writer of *No Enthusiasm*, except in drawing the character of the attorney, and that of a plausible gentlemanly barrister, is said to be uniformly dull.' From this opinion we dissent. 'The author of the tale of *The Sisters* is of a much higher cast; but the moral reflections are endless, and are often mere scraps of Dr. Johnson and Mrs. H. Moore re-cooked'

The price of *Body and Soul* is called a *fine* on the public, the observations on public amusements are said to be cleverly expressed, the poetical scraps are unequal.

THE BRITISH CRITIC reviews Dr. PHILLPOT's *Letter to Jeffery, the reputed Editor of the Edinburgh Review, on an Article entitled 'Durham Case—Clerical Abuses.'* The review opens, 'The libel upon the Durham Clergy has proved "the fruitful mother of a thousand more." The trials of Hone and Carlile were made the occasion and excuse for additional blasphemies, and the trial of Williams has called up one lawyer to abuse the Clergy, and another to review them. From both instances, short-sighted men infer, that the prosecutions ought not to have been instituted.' We own ourselves to be of the *short-sighted* number, and from this example, these editors must have *long sights*, indeed, if they can see any good resulting from such prosecutions.—BOWDLER's *Sermons*, vol 2, as far as we can judge of them from the extracts given, seem worthy of the commendations bestowed upon them by the reviewer. Whether he holds the absurd doctrine of regeneration by baptism, we cannot ascertain, as the topic is here untouched. Mr. B.'s sermons are on *the Nature, Offices, and Character of Jesus Christ*, and we are glad to see these reviewers saying, 'In truth, it is our anxious desire to see these lofty themes brought continually forward, and pressed upon the attention of high and low, rich and poor.' Let a man speak of the atonement as often as he will, and build upon this doctrine and exhortation to turn from sin to righteousness, and we will pledge ourselves that he will have an attentive audience. Let him speak on the same subject, and use a similar exhortation in his intercourse with his parishioners, and he will produce a beneficial effect upon their hearts and lives, far more readily than in any other way. The summary of Mr. B.'s sermons on justification will shew his clearness on this point. 'We are justified freely by the grace of

God as the high and sole cause; we are justified by the blood of Christ, as the price paid for our redemption; we are justified by faith as the instrument whereby we accept salvation; we are justified by good works, as the proof of our faith, and the subject of enquiry at the day of judgment.' This definition accords with that given by all the *Evangelical* body, both in and out of the establishment. In answer to the question, 'Why is faith said to justify?' Mr. B. as clearly explains his subject, 'For this obvious and instructive reason—that faith accepts the gift mercifully offered by God, and in so doing acknowledges that salvation is of Him alone, proceeding from his free bounty, procured by the perfect obedience and all sufficient sacrifice of his Son. The receiving it through faith, therefore, is a confession of our unworthiness and inability to procure it for ourselves; it is as though each of us should say, to the mercy of my God, and the merits of my Saviour, I look for pardon and acceptance: I adore that mighty love which hath purchased so great salvation: defiled with sin, I seek to wash away its stains in the blood of the Lamb: I fly to God for refuge and strength, and beseech him to plant in my soul the graces of love, and hope, and filial obedience, and to make me in every thing conformed to the image of Him in whom I have believed.' 'The chief merit of these discourses,' the reviewers add, in conclusion, 'is that they lead the reader directly to Him, who is "the author and finisher of our faith," and they explain, with success, the doctrines of the gospel, and illustrate that union of justice and mercy, which is the striking characteristic of the dealings of God with his creatures.' 'It is,' says Mr. Bowdler, 'one of the perfections of Deity to make even those principles, which appear to be discordant, harmonize in a perfect union. It is the frailty of man, that he separates what God has joined; either magnifying divine mercy to the injury of eternal justice, or detracting from its excellence, that he may build on the false foundation of his own works. To our eyes, if we

draw our instruction from the fountain of truth, all the dispensations of God will appear tending to one great end, even our sanctification. We shall see 'Mercy and Truth meet together, Righteousness and Peace kiss each other.' 'Drop down, ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together.'—Several articles, by MILLIKIN and others, on the commutation of *Irish Tithes*, are reviewed at some length: the reviewers think the time chosen for the discussion of the subject is improper, when all parties in Ireland are in a state of disagreement; that if any change takes place, it should begin in England, and that the reduction of exorbitant rents by the laity, should precede the touching of the Clergy. Perhaps, on calmly viewing the state of Ireland, and the vast revenues of the Irish Church, equal need for reduction will not be found in England; and with respect to the laity, beginning by reducing their rents, we are of opinion that both should begin together, or by endeavouring to retain they may in the end lose every thing.

THE ECLECTIC REVIEW, in noticing GIBBORNE'S *Essays*, speaks of him as a man of elegant mind and an excellent spirit; though it does not enter into all his views.—DR. MAGEE'S *Primary Charge* has some good parts in it, but is censured for reflecting on the right of private judgment, and evidently misrepresenting the independent dissenters.—MILLHOUSE'S *Blossoms and Vicissitudes*, two Poems, are justly commended as the productions of 'an ingenious and deserving man,' which though not faultless, sufficiently bespeak the writer to be a man of cultivated taste, and no mean abilities.'—SIR HENRY MONCRIFF WELLWOOD'S *Sermons*, Vol. II. This review opens with an Extract from the Preface of the venerable Baronet: 'The morality of Calvinists is as much a subject of observation as of argument; and wherever the facts are dispassionately examined, is sufficient to vindicate them, not only

against the pointless contempt which, without enquiry, sets down every Calvinist as a Methodist, or an Antinomian, but against the bolder assumptions which stigmatize Calvinism and Calvinists by epithets in the highest degree unchristian and unjustifiable.' Of this work it is said, 'The entire volume, with an exception to which we shall refer, is entitled to our warm commendation. Its sentiments are throughout evangelical; it is sufficiently argumentative, avoiding the extremes of metaphysical reasoning and loose declamation; the exhortation is earnest and persuasive; and the whole composition is perspicuous and animated.'—'The work well deserves to take its place among the more select volumes of sermons which have obtained the approbation of the religious public.' EDMESTON'S *Sacred Lyrics*. Third set. Of these it is remarked, 'Mr. E. wants only judgment, and a little severer mental cultivation, provided he will take time and take pains, to write much better poetry than this volume contains.'—*Sketches of Sermons, preached to Congregations in various parts of the United Kingdom, &c.* vol. IV. are accused of 'a want of simplicity.' They are neither highly praised, nor condemned. BODY AND SOUL is justly treated with a contemptuous satire.

THE MONTHLY CENSOR speaks of HARNESS BOYLE'S *Lectures on the Connection of Christianity and Human Happiness*, as shewing great diligence and research.—DOUGLAS'S *Hints on Missions*, is said to be a work distinguished by an enlarged view of the subject on which it treats, and appears to be the result of extensive information.'—THE ARCHBISHOP OF CASHELS' CHARGE is epitomised.—MATHEW'S *Appeal to Revelation* opposed to *Socinianism*, 'is valuable for the plain and perspicuous manner in which the subject is treated.'—RENNEL'S *Sermon before the Sons of the Clergy*, 'is well worthy attention from the convincing arguments it contains, and the moderate but firm manner in which they are advanced'—*The*

Contry Curate's Offering to his Parishioners, is left to speak for itself, by quotations.—GANDOLFI'S *Lessons of Morality and Piety* are barely noticed.—LETTERS *from a Lady to her Niece*, on Virtue and Happiness, are said to be expressed with earnestness, and the advice they give is sober and rational.—SWAN'S *Memoir of the late Mrs. Paterson, of St. Petersburg*. This book is noticed in a manner which would be worthy of the pen of the Author of *BODY and SOUL*, reflecting upon experimental and evangelical piety. No wonder that the devotional feelings of Mrs. P. and her ardent love to souls are denominated 'Fanaticism' and 'Enthusiasm' for the critic is, as we presume, one who has been led, not from, but in 'the calm and unpretending path of the Orthodox faith.'—We remember an expression of the late Rev. John Newton, Rector of St. Mary, Woolnoth, London, to be found in one of his hymns :

'The more the treacherous calm I dread,
'Than tempests bursting o'er my head.'

GLEN'S *Tour to Karass* is not very favourably noticed; its deficiency in interest and narrative, is justly mentioned, and its better quality of *evangelical* piety, could find no commendation in this Review. 'The Missionaries', says the Critic, 'seem active and zealous, and it is to be regretted, that in the blessing of the Gospel which they offer to the followers of Mohammed, it should come to them deteriorated by those extravagant notions which *enthusiasm* has mingled with it in these latter days.'—It is no uncommon thing for many people, to deem all others mad but themselves, and so the world deem those who are sitting at the feet of Jesus and in their right mind.—WORDSWORTH'S dull and stupid *Ecclesiastical Sketches* are praised, but can any other opinion be expected from the wretched taste, which can prefer Wordsworth *as a poet* to Moore? it is like preferring the dense atmosphere of a November's, to that of a Midsummer day.

THEOLOGICAL CRITIC.

BODY AND SOUL.

Concluded from last month.

Before entering upon the work itself, it may be necessary to premise, that we are given to understand the author is a *Reverend Divine*, if he be not a *grave* one. He has a cure of many souls, in a town both famed for its population and its extensive manufactories of stockings, and his church stands as represented in the volume, nearly opposite to the Baptist meeting. He is himself the very Dr. Freeman and hero of his narrative, a gentleman who, whether from policy or not we deponents say not, acts towards the sectaries with more candour than he writes, and who, though he has not always regarded the clothing of his BODY, and the soundness of the elbows of his coat, from causes we need not name; has generally had no objection to warm it comfortably *inside* as occasion has offered. Of the state of his SOUL he is the best judge, and we hope that he will not forget that those of his hearers will be required at his hands.

Our divine begins with an account of the Town Rector, that is, himself. His whole character we cannot give, but it may be necessary to inform the reader that 'he held in equal abhorrence the puritanical hypocrisy of unlettered inspiration, and the unblushing arrogance of exclusive Evangelism.' This gives us a specimen of what we are to expect—and by and bye we are introduced to a scene in which Mr. Trustwell, a worthy merchant, who has two sons at college, consults the doctor what he shall do with one of them, for

'His time has been passed almost exclusively, in religious reading, with the Bible, and—addressing the doctor, 'with commentators, whom I know *you* do not consider orthodox'—he has been running after what he calls serious men, and gospel-preachers,' he has patronized Evangelical societies and works, and seems to have compassed sea and land, to make proselytes of the Jews. After the College Lectures of the day were over, he was to be found, not seeking instruction for himself in the public

schools of the University, but teaching "the young idea how to shoot" in those established by serious societies. His evenings were passed in the assemblies of those who denominated themselves 'Elect,' at which it was usual not only to furnish the guests with tea, but to serve each at the same time with a Bible, that all in their turn might give vent to that wild and fanciful spirit of apostolical exposition, with which they considered themselves inspired.' 'The members of this grave body were great dealers in mystery; each of them had a separate but clear interpretation of the Song of Solomon, could unravel the Arcana of the Apocalypse, compute the number of the beast, and calculate to a decimal the time of the Millenium. They possessed, moreover, the means and power of explaining the articles of the Church, upon the exclusive principles of Calvin.

That this is a caricature every candid mind will acknowledge; some of the charges alleged against the Young Evangelist, such as his religious reading, and especially that of the Bible, are such as ought rather to cause a blush on the cheek of the accuser than the accused. That he has neglected his studies for other engagements, is no fair sample of the '*tea-drinking*.' College fraternity, for we believe as much devotedness to study may be found among them as among others, and many of them have attained the highest rank in literature: And as to dealing in *mysteries*, this belongs but to a very small number, who are as far removed from the Evangelical body, as they are from those denominated *Orthodox*.

But we shall carry our review to an unreasonable length, if we comment upon all that is objectionable. We must pity the ignorance of the Christian divine, who can tell his readers, that 'baptism is as *necessary* to *salvation*, as breath to the life of man,' and that the holy communion is '*essential* to salvation!' is not this substituting the ordinance for the Saviour—the shadow for the substance?

Two women, who hear an Evangelical clergyman, are brought before the Doctor as a magistrate, and they begin to quarrel in his presence: *Election* forms one topic of their discourse; one of them says—'But then what does that argify, if we are *predestined* to be saved, as the minister says we are? What signify the filthy rags, if we are made clean by *grace*? But if I a'n't to be of that number, but am to be a reprobate,

it don't signify what I do; why, your worship, it is all up with me, and it don't signify what I do.' These slaps at Calvinism are known by almost every child in theology to be unjust. We never enter into controversy upon this point, because our magazine is not designed to discuss knotty questions, but this we must say, that however such representations, or rather misrepresentations, might suit the pen of the SOCINIAN BARRISTER, they are unworthy the honest integrity of a merely *moral* clergyman.

The following characters are shamefully distorted, or if they have any counterpart in real life, it is not a specimen of Evangelical religion in general. We, who have had opportunities of seeing it both in and out of the Church of England, of observing its influence on society all over the kingdom, of watching it for more than twenty years, and of comparing it with the society of the world, in which we have often been constrained to mix, can protest against it as a false statement:

'These young ladies, though well educated, and endowed with all the accomplishments of elegant life, had estranged themselves from every thing that could be construed into cheerfulness of disposition, or manners. They were uniformly bent on the prosecution of one design; their music, their dancing, their drawing, were abandoned as unnecessary, or inconsistent with the dignity of a religious life. If they worked with their needle, it was for the clothing of any, rather than themselves. Their reading was all of one kind and one cast, and calculated to inspire dread instead of composure. They kept up a correspondence with persons at a distance, whose minds were as sad and gloomy as their own. They inveighed against all amusements, of what nature soever they were, as well public as private. Though unwilling to engage in scenes of busy life, they made no scruple of going great distances, and undergoing all the inconveniences of attending large public meetings and committees, and would manifest on these occasions an air for the despatch of business, supported by no other proof of it. At home, unmindful of the duties of domestic economy, and the exercise of that disposition which should characterise the sex, they were either wholly occupied in devotional contemplations, or "compassing sea and land to make proselytes" of the cottagers of the neighbourhood, among whom also, when visiting the sick, although taking upon them the functions of the clergy, they avoided their practice of using the prescribed forms of the Church, or those composed by the most pious and learned of her sons, but gave way to the unrestrained volubility and unbridled pourings forth of extemporaneous effusions.

Their conversation was at all times confined to one subject, their employments to one end; they delivered to others, and they received themselves, nothing but what they called "expositions of Scripture," they joined only in a pious interchange of sentiment—pp. 179—181.

But the worst must be added, they drive a young lady mad, and she is sent to the lunatic asylum! All this is beneath a man of sense to write, and is as stale as an old almanack; and we again assert, that the picture is shamefully distorted. We have often seen young ladies of the cast described, but never saw them gloomy—never abandoning music, or drawing—never working for others to the exclusion of themselves, unless they could well afford it, and their work was mere recreation—never visiting the needy and the sick, while unmindful of the duties of domestic economy, unless it might be that some liked it less than others, which is the case among young ladies even of the *orthodox sect*—and never exclusively conversing on religion—though we presume that this is not *a crime*, though it may not suit the taste of the gay Dr. Freeman.

In page 221, *et seq.* he vindicates some of the rites of the Established Church, by the practices of the Jewish dispensation. We think that the Church is not much indebted to him that he must go to Moses to find laws for a church of Christ!

An honourable lady is introduced into the narrative—is the active patroness of benevolent institutions; and it seems the doctor has a vast dislike to the ladies doing good, he therefore describes her as formerly under his guardianship, and the star of fashion; she married an honourable, and became a widow, and 'lately won over *by the love of popular admiration*, she has lent her name and personal services to all sectaries who asked for them.' Might not Christian CHARITY ascribe other and better motives to such conduct—a desire to do good, and to use the talent of influence, so as to give a good account for it.

That this grave divine should dislike so much religion is not astonishing, for he tells us 'theatres, balls, and card parties, and *all the varieties* of public plea-

asures, may be applied to the worst purposes; but *they may also be applied to PROFIT and INSTRUCTION.*' Indeed! But did not the primitive Christians hold theatres scandalous? Are they not now deemed schools of vice; and dare parents trust their daughters there unprotected, as they would at church? Are not players themselves always looked upon with suspicion; and a young girl on the stage as on the very confines of virtue? Has not the vice of the stage done more harm than the virtue of it has done good, both in the sacrifice of female and domestic virtue, and in the generating habits of vice and extravagance in the young men who have been its devoted pupils? Are not the most abandoned of mankind among the warmest advocates and the most frequent attendants at the theatre, and the most religious the most distant from it? The more dissipated the nation, the more disposed is it to these licentious follies, and hence while the great city of London has but a few theatres, in Paris, we may almost say, they are to be found in every street. Our author admits that '*licentiousness* may undoubtedly be found there;' but then *he* never goes to see a play, but what has a good tendency—and *he* is not obliged to come away injured in his morals, if others are. In this way this worthy protector of public morals argues, forgetting that all have not his *discrimination*, nor his astonishing virtue, to tamper with evil without injury; that, by his example, he may lead others astray, and that he is to '*abstain from all appearance of evil.*' 'PROFIT and INSTRUCTION' are to be found at the theatre, forsooth; but what kind of profit or instruction? Are four hours spent there good preparatives for the hour of rest? Do they prepare the mind to say, prior to departing to rest, 'I will both lay me down and sleep, for thou, Lord, only makest me to dwell in safety?' Does it not destroy the peace and order of every well regulated family, and intrude beyond the precincts of duty? * Then as for the ball-room, does it not wear a dark aspect when John the Baptist's head

* See *STYLES* on the Stage.

is brought before us in the charger, and if not viewed as a frequent corrupter of virtue, in how many instances has it been the destroyer of health? It may be admitted that occasionally colds are caught at places of worship, but how different is the occasion, the one being the cause of duty, the other being *called* pleasure; how unseasonable the hours, how ruinous the exertion, how calculated to dissipate the mind, and how the dance unfits for domestic life and duties! Such, then, is the 'PROFIT and INSTRUCTION, the ball affords.

This worthy son of the Church pleads for the card table, and says :

'I join in a round game at cards to promote cheerfulness, and prevent *harmless mirth* from ceasing; and I say, if others be unable to enjoy these things from the *over-refined sensibility of conscience*, let them pursue the bias of their own inclinations; but because they have this distaste themselves, or affect to feel a scrupulous dread at yielding to the amusements of life, let them not hold out their fears, as the protestations of Holy Writ.'

This virtuous doctor of course loses no money, nor temper at cards; if, however, he goes much into company where they are, he loses what is more valuable than both—TIME. How they promote cheerfulness, we have yet to learn, for they are the destruction of all pleasantries, the death of all conversation and wit—and the last refuge of noodles, who, if they have not a second thought, can yet take a hand at cards, and hide their ignorance under clubs, and spades, hearts, and diamonds, aces, kings, queens, and knaves, shuffling and dealing, trumps and tricks. To please an idiot king, cards were first invented, and such, they still please;—

'Children of a larger growth.'

but are rarely resorted to by persons of intellect; and have been more than once frowned out of the company of men renowned for their knowledge and learning. Alas! the only PROFIT, here, is what is gained out of a friend's pocket; the only INSTRUCTION how to get it; or in failure of that—what?

Let this 'watchman on the walls of Zion' remember, that there are such passages of Holy Writ, as,

'Redeeming the time'—'Work while it is called day'—'Set your affections on things above, and not on things of the earth'—'Seek those things which are above'—and ask his conscience, if he is obeying these injunctions, in the Theatre, in the Ball Room, or at the Card Table? Let him also remember, that he will not stand or fall alone, and the blood of his victims will be required at his hand.—

'From such apostles, O, ye mitred heads, protect us!'

In the chapter called 'THE SEA CAPTAIN, we have a further assault on Evangelical Religion. Though Theatres, Balls, and Cards, please this Gentleman, Evangelical Religion, displeases him in every form; hence, he caricatures the young, and the old, the churchman and dissenter, the modern, and the hyper-calvinist. The former he abuses as a disguised, and the latter he seems to view as an open enemy. He has more than once, in his book, tried to represent the friends of Evangelical Religion, believing that God decreed men to be damned, which is a scandalous perversion of their creed; and here, by forced wit, and the help of some sea-terms, put into the mouth of a Naval Captain—a Fatalist, he completes his picture.—Without entering into all the minutiae of it, we will leave as strong a Champion of Necessity, as we have in our library, to explain his own terms, and to put an extinguisher, at once on the light, the Body and Soul Gentleman, has thrown on this subject. In answer to the question—'Is man a free agent, or is he not? he replies: 'Without all manner of doubt, he *is*, in a vast number and variety of cases.'—And then, he, who had probably read almost every author on Necessity, and knew Calvin's Works almost by heart, adds, 'Nor did I ever, in conversation, or in reading, meet with a person, or an author, who denied it.' (Toplady on Necessity, 7th edition, 1775, p. 11.) What will the Reverend Slanderer say to this?

We must however add, that where our Clericus forgets the Evangelicals, he can sometimes favour us with something worth reading; but in most cases, it

is to strike a blow at *sectarianism*.—The chapter entitled 'The UNITARIAN, and the ATHANASIAN Creed,' contains some tolerable Divinity; and that the reader may slake his thirst in a refreshing stream, after tasting so many polluted springs, we shall close with a commendable passage on Sabbath Breaking. We, however, beg leave in parting, to remind the Doctor, that if he will take the trouble to observe, he will generally find that his *Pleasure* takers, are the *Sabbath Breakers*; this may help to shew the nature of that PROFIT and INSTRUCTION which they gain in his Schools of Morals and Religion;

'To what purpose is it that we inveigh against the breach of this day, and against the infringement upon it's sanctity, when we see nobles and others of the principal people of the land, themselves the infractors of it: when we see them exhibiting to their inferiors, the cold indifference and unconcern with which they make their innovations upon it. One would think they were lost to the finer feelings of their nature, when the records of our Courts, bear testimony, that the majority of crimes, which are punished, not unfrequently, by death, have sprung from this one cause. Were they endowed with the feelings of true Christian charity, would they not forego the most powerful allurements, which pleasure could offer, when they know that their baneful and pernicious example of neglecting the duties and observances of this day, leads on so many of their fellow-creatures to their ruin? But awful as the consideration is, they do not reflect upon the consequences of their conduct, by which they practically manifest a determination, neither to quench the splendour of the lamp, the joy of the harp, nor the conviviality of the feast, although there result from all this, such crimes, as hurry on their fellow-men to an untimely and ignominious death.'

Let the Doctor apply the same cogent arguments to the Theatre, and he will then give it up.

JANE AND HER TEACHER, *or, the Sunday School of Ellington*, 18mo, pp. 77.

This is an interesting narrative, the foundation of which is laid in a Church Sunday School, and the whole of which is designed to shew the advantage arising from Sunday Schools, and the moral and spiritual benefit likely to result from the instruction of pious teachers.



THE CONSECRATED MUSE.

Procul, O! procul este profani.

Original Poetry.

THE MARTYR'S SONG,

BY THE EARL OF CRAWFORD.

• *And he saith unto them, ye shall indeed drink of my cup.*
Matthew, Chap. xx, ver. 23.

Come bring the cup, the cup of woe,
And into it each bitter throw;
Like the dread cup which once before,
They to the man of sorrows bore;
To Christ the son belov'd of heav'n,
To whom our lives be freely giv'n.
Come let us pledge our captain brave,
Who died a sinning world to save.
Cheer up my fellow-soldiers, soon,
We all shall reach the destin'd boon.
Heed not the persecutor's ire,
His tort'ring rack, or raging fire;
Though he should tear, with heart of stone,
The quiv'ring flesh from off the bone.
But let us pity and forgive,
Nor mind he wills us not to live.
If manfully the cross is borne,
We gain a crown that has no thorn;
We soon shall see our Saviour blest,
When his lov'd saints will be confest;
From a short earthly burial rise,
For never-ending paradise.

Richmond Hill.

SAINTS REDEMPTION FROM THE GRAVE.

BY THE REV. S. S. WILSON,

Missionary to the Greeks.

When the last trump shall shake the world,
And planets from their spheres be hurl'd,
And stars shall fall, and suns expire,
And earth become a globe of fire;

When this vast system's wide domain,
 Shall all be crush'd nor speck remain,
 Save chaos wild, and flaming orbs,
 And conflagration all absorbs:

Then rise, ye saints! nor rise in fear,
 Then rise, ye saints! your God is near;
 The day of your redemption's come,
 Cherubic legions call ye home.

Then rise, ye saints! and rise to view
 That mystic man who bled for you,
 While Satan rav'd and angels sigh'd,
 And marbles rend and rocks deride.

Then rise, ye saints! rise to rejoice,
 Approach the judge and hear his voice:—
 'Blest of the Lord! more blessed be,
 The kingdom share, and reign with me!

Then rise, ye saints! still higher rise!
 And soar aloft to yonder skies,
 Seraphic spirits lend your wings,
 To reach the heav'n where Gabriel sings.

There shall you see HIM face to face,
 Who lov'd and sav'd you by his grace,
 Hosannahs in your notes shall swell,
 And on your harps for ever dwell.

And when yon circling orbs no more,
 Their great Creator shall adore,
 High above all this song shall mount,
 From tongues immortals scarce can count;

And o'er and o'er shall sweetly roll,
 Echo'd by every happy soul,
 'Eternal blessings to his name,
 Salvation, glory, honour to THE LAMB!

Register of Intelligence.

LITERARY.

Just Published.—An ODE occasioned by the DEATH of the late Rev. JOHN OWEN, Gratuitous Secretary to the British and Foreign Bible Society. By a MEMBER of a BIBLE ASSOCIATION.—The MISCELLANEOUS WORKS of the late Rev. THOMAS HARMER, Author of "Observations on various Passages of Scripture," containing his Letters, Sermons, &c. with a Memoir of his Life, 8vo. 10s. 6d.—The SUNDAY SCHOOL MAGAZINE, for March, price One Penny. To be continued Monthly, embellished with two wood cuts.—The Sixth Edition (including an additional Week) of Mr. JAY'S FAMILY PRAYERS, 8vo. 9s.

Shortly will be Published—by the Rev. JOHN HAYTER COX 'The Harmony of the Scriptures Vindicated, or apparently-contradictory Passages Reconciled,' in a series of nineteen Lectures.—A new Edition, improved, of 'Jesus Shewing Mercy, 18mo.

REGISTER OF INTELLIGENCE.

In the Press.—Mr. BICHENO, of the Middle Temple, Barrister at Law, has in the press, a Second Edition of 'AN INQUIRY INTO THE POOR LAWS, chiefly with a view to examine them as a System of National Benevolence, and to show the Evils of indiscriminate Relief; with some Remarks upon the Schemes which have recently been submitted to Parliament.'—Sabbaths at Home: or Devotional Exercises founded on the 42nd and 43rd Psalms, intended for the use of Pious Persons when prevented from attending the Public Worship of God. By HENRY MARCH.

RELIGIOUS INTELLIGENCE.

HOME.

The very Rev. Dr. French (Catholic) Warden of Galway, has lately issued a Circular to his Clergy, warning them against the wicked attempts of the Bible and Protestant Education Societies—particularly 'The Kildare Street Association for the Education of the Poor in Ireland'—'Good and laudable purpose! (says the Dr.) but alas! how far from being the real one? Dear and venerable brethren, the avowed purpose of the Kildare Street Association is not its real and unalterable purpose; were it so, I should now command your warmest co-operation in the holy work, and be sure of being cheerfully obeyed. The design of this society has been unmasked, and its principles, its agents, and its means of working, all conspire to corrupt the Catholic principles of the Catholic population, and to foment discord and distrust among the clergy and their flocks. They no longer think it convenient to dissemble their dark plan against the religion of our people, and they make the very Scriptures the bane of our peace and harmony. With them the sacred volume is the rule of faith and morals; and every school boy, peasant, and mechanic is its authorised interpreter. What, then, with this principle, becomes of your authority, my venerable brethren—where the necessity, any longer, for your guiding influence in the way of faith and discipline?' I will not even stop for a moment to combat this principle, destructive of Christianity itself.

The following are the new ecclesiastical arrangements for Ireland:—Dean Arbuthnot, of Cloyne, to be Bishop of Killaloe; the Bishop of Killaloe to be Bishop of Down; and the Bishop of Down to be Bishop of Meath.—*Dublin Evening Post*.

FOREIGN.

The Rev. Dr. Morrison, who was preparing to visit England, is detained in the Ultra-Ganges Missionary station by the death of Dr. Milne, which has thrown a heavy burden upon his shoulders. He is gone to Malacca. We are happy to state that the Missionary property at Canton escaped the late dreadful catastrophe.

PHILANTHROPIC INTELLIGENCE.

HOME.

Mendicity Suppression Society.—The Anniversary Meeting of this Society was recently held at the Egyptian Hall, Mansion House.—The Lord Mayor in the Chair.

The Report stated, that more relief had been given to the indigent within the last year than within any period of similar

duration, more objects having presented themselves to the Society; but that the funds required more active assistance from the opulent in consequence of those claims. Many cases of gross imposition had been detected by the conductors of the Institution, who still regretted the practice of giving casual relief to beggars in the streets.

At the 7th Anniversary of the *Royal Universal Dispensary for Children*, the Lord Mayor in the chair, it was reported that during the last year alone 12,331 patients have been admitted; and since the opening of the Institution, in June 1816, to the 31st of December last, 34,662 sick indigent children have received medical and surgical advice, and been supplied gratuitously with medicine, of whom 31,680 have been cured or relieved; 1,307 vaccinated; 711 only have died; and 964 are still upon the books, and under cure. This charity is supported by voluntary contributions.

Stations: No. 6, Great Eastcheap; 14, St. Thomas's-street, Southwark; 101, Great Surrey-street; and at the Dispensary, St. Andrew's Hill, Doctors' Commons; where the Apothecary, Mr. H. Cox, resides. In cases of danger, applications are received in the first instance without recommendation. *Surgeons*, Messrs. Gilbam and Dendy. *Physicians*, Drs. Davis and Copland.

GENERAL INTELLIGENCE.

FOREIGN.

By an official statement in the Sierra Leone Gazette of Oct. 26, 1822, there appear to have been boarded by his Majesty's ship *Driver*, Captain T. Woolridge, between July 14 and Sept. 19 (both days included), no less than 13 Slave vessels, carrying 5791 slaves.

Intelligence has arrived from Canton of the burning of 16,000 houses, in which conflagration 500 Chinese lost their lives. The fire broke out near the East India Warehouses. The Company has sustained very serious loss.

HOME.

DIED, Feb. 26, the Very Rev. Dr. Talbot, Dean of Salisbury. After amusing himself in his garden on the preceding Thursday, he retired to his drawing room and seated himself on a sofa, when one of his children inquired of him if he had finished—'Yes,' replied the Dean, 'I have done my work,' and immediately fell back in a fit of apoplexy, from which he never sufficiently recovered to speak again. He has left a widow, the Lady Elizabeth Talbot, sister of the Duke of Beaufort, with eleven children.

TO CORRESPONDENTS.

Received G. W. I. S.

The *blank verses*, *SKETCHES*, are *misnamed*, and as they must not be altered, though they contain some good thoughts, if otherwise arranged, we should do injustice to readers by their insertion.

The reply to K. T. is well meant, but is too late, and would, in our opinion, answer no good purpose. JUNIUS is come to hand, also EMISSARIUS, P. B., and M.

THE
CHRISTIAN'S POCKET MAGAZINE,
AND
ANTI-SCEPTIC.

No. 11.

MAY.

VOL. VIII.

MEMOIR
OF THE
RIGHT HON. LADY ANN AGNES ERSKINE.
(With a Portrait.)

WHEN illustrious persons are adorned with religion, the influence of their example is incalculably valuable. They may indeed be shunned by those of their own rank, as sunk in the scale of respectability in proportion as they rise in piety, but they will be looked up to by many as striking proofs of superior excellency among the great, and their praise will deservedly be in all the churches.

These remarks respecting the feelings of the great towards the pious, will still apply to many circles, but we rejoice, that of late years, they are becoming less appropriate, and we hope to see a still larger increase of noble persons among the avowed and steady friends of genuine religion.

Lady Ann Agnes Erskine was the eldest daughter of the Earl of Buchan, and her mother was a descendant of the house of Stuart. The family was

R

numerous, and one of her brothers is the celebrated Lord Erskine, the late Lord High Chancellor of Great Britain. The two brothers, Ralph and Ebenezer Erskine, divines, who were highly popular in Scotland, were branches of this family, and the house in which they lived is said to be preserved by the present Earl of Buchan, in its primitive state, as a memorial of them.

Lady Ann, being educated in Scotland, enjoyed many advantages in her early life, and some serious impressions seem to have been made upon her mind, but as she grew up, she was led into fashionable dissipation, and, like too many other young persons, became a lover of pleasure, more than a lover of God.

About this time, the Earl, her father, removed to Bath, and here it might be supposed, she would have completed her lessons of folly; it however pleased God to order it otherwise; for Lady Huntingdon residing in that city, she became acquainted with her, and an intimacy commenced between the parties, which continued till the death of the excellent Countess. Lady Ann also mixed with the family of the Hills, at Hawkstone, where she was more confirmed in the habits of piety. The congeniality of her mind with that of Lady Huntingdon, caused her to take up her abode with her as her friend and companion; and on the decease of that mother in Israel, she was chosen as one of her trustees and executors. The rest of the trustees then proposed to her to occupy Lady H.'s place as manager of the extensive connection, and to her chiefly, subject to the advice of the trustees, was committed the large correspondence and cash affairs of the concern. By the talents hereditary in an Erskine, she conducted the affairs, through much difficulty, to a degree

of prosperity, and for twelve years acted with her colleagues with the most perfect harmony.

She went through a vast mass of business, and patiently endured all the trials of her situation, of which she had not a few; while amidst her days of bustle, she cultivated a spirit of ardent devotion, and made her Bible the constant companion of her retirement. Her deportment was always humble, and though she was in a place of authority, and her rank might plead some excuse for any thing dictatorial,—she always won her objects rather than obtained them by command.

A tendency to dropsy, connected with asthma, at length alarmed her friends for her safety, and the conformation of her chest, together with her indefatigable attention to her sedentary occupations, brought her disorder to a crisis. Her death was at last sudden. The day before, she took an airing in a coach, and in the evening retired as usual. At five o'clock the next morning, she was heard by her attendant to cough, and at six she arose and went to look at her, when she had fallen asleep in Jesus, with her head on her hand. One of her last expressions was, 'I have no presentiment of death upon my mind, be that as it may, God is faithful; and I feel unshaken confidence in him.'

The portrait prefixed to this Memoir was presented to us by one of her Ladyship's friends, and is esteemed an admirable likeness.

THE ESSAYIST.—No. VIII.

ON PARTY SPIRIT IN RELIGION.

A diversity of opinion is common to mankind. There are parties in politics, philosophy, science, and literature, and in those countries where religion is awfully debased by corruption, or where but idolatry exists, there are still parties, and the most bitter animosities prevail. This is not a matter of surprise among false religions, for here we might expect to find strife and every evil work; in the world we might also expect to see its maxims reduced to practice, and in some general concerns, this difference is perhaps rather beneficial than injurious, as it elicits truth, and produces rectitude of conduct, generated by *caution*. But, among *Christians*, the spirit of party ought not for a moment to be named.

Let it, however, not be understood that this essay means to vindicate *any particular party* in the Church of God, and to charge all others with schism for separating from it, as the Catholics accuse the Church of England for separating from Rome, by no means; its writer considers that there is but one spiritual church, of which *all SINCERE CHRISTIANS* are members, and views all as actuated by a party spirit, who contend more for forms than realities, and who cannot unite to give every brother in Christ the right hand of fellowship. It is, perhaps, necessary to go further, and to add, that that is clearly a party spirit which refuses, at least, temporary worship with another body of Christians not holding the same form, though holding the same head. Dissenters have been known to exist, would to God they did

not exist now, who would not worship within the walls of an Established Church, and Episcopalians who would not worship with Dissenters; nay, there have been many instances of clergymen who have persuaded their friends rather to worship where nothing but mere morality is preached, than hear the Gospel now and then in an unconsecrated place! Tell it not in Gath—Say not that there have been Evangelical clergymen of this number. How can their consciences answer before God for cherishing such delusions, and cultivating such a spirit? It is with pain the writer remarks, and he hopes that his remark may be inserted, that Evangelical clergymen, *brought up among the Dissenters*, are often the bigotted in this respect, while others of their brethren display a noble liberality, thus making good the remark, that people are often apt to run *from one extreme into another*. Do these imagine that Christians should act like Jews and Samaritans towards each other? Have they never read what Jesus said to the woman at the well, ‘Woman, believe me, the hour cometh, when ye shall neither in this *mountain*, nor yet at *Jerusalem*, worship the Father.’ ‘The hour cometh, and now is, when the true worshippers shall worship the Father *in spirit and in truth*: for the Father seeketh such to worship him.’ Can they wonder that the orthodox body should warn some people against hearing them, when they warn others against hearing their dissenting brethren, where the difference between the parties is still less? O, it is lamentable that this spirit should yet be kindled! It is a portion of the spirit which said, ‘Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.’

The existence of sects in the church has indeed been over-ruled by the great head of the church for much good; it has caused a strife which, like the division of Paul and Barnabas, has tended to ramify exertions, and to spread the Gospel; nor is it the design of this essay to aim at the destruction of all denominations but one, but it aims at the destruction of *party spirit*,—of *schism*, in the spiritual body members of the same head. Cannot we all enjoy our different modes, and yet feel ourselves *all one in Christ Jesus*?

‘Let names of sects and parties fall,
And Jesus Christ be all in all.’

But how can this be effected by a mere affectation of friendship between parties at a Bible Society, or kind expressions, not evinced by kind and liberal consequences? How absurd for two genuine Christians to meet together and agree on the same boards to spread the truth of the Gospel through the Scriptures, and when they separate, to determine that no occasion shall allow them to worship under the same roof together.

This may be considered as one of the grandest stumbling blocks in the way of infidelity, and never can we expect a general spread of the Gospel among us, while ‘one saith, I am of Paul, and another, I am of Apollos, and another, I am of Cephas, and another, I am of Christ.’ While this says he is an Episcopalian and cannot worship with a Dissenter, and that that he is a Baptist and cannot commune with a Pedobaptist.

O for a more plentiful effusion of the Holy Spirit of love, joy, and peace, then shall we more than anticipate the bliss of heaven, *where no party exists even in name*, and charmed at our union as members of one ‘family in heaven and earth,’

though called by different names, the world shall say of us as it did of the primitive Christians, 'See how these Christians love.' In every denomination of sincere Christians, we shall see a fellow-citizen of the saints, and a brother-member of the household of faith, and though we may prefer our own peculiar modes of worship, we shall neither revile nor wholly separate ourselves as occasion may require from other Christians;—the head—**THE GREAT HEAD** will be our rallying point—the standard of the cross our centre of attraction, and infidels, not to be terrified by harsh laws, nor crushed by human authority, nor convinced by a host of rational arguments, shall be attracted by the **LOVE OF CHRIST**, and the **LOVE OF CHRISTIANS**, for, '**BY THIS,**' says the Saviour, '**SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES IF YE HAVE LOVE ONE TO ANOTHER.**'

ROBIN MAC BING.



MEMOIR OF THE REV. MARTIN BOOS.

Concluded from page 163.

I was still speaking, when to our great surprise we saw R. enter. It is easy to conceive, that this must have appeared in the eyes of Bertgen to have been a concerted plan. Quite astonished, I said to R. "What has brought you here? has any thing happened?" "Nothing," replied he, "it happened to come into my head: learning this morning that you were gone to Lintz, I felt an inclination to follow you, and here I am; I did not even see my mother before I came away."

It appeared that in fact, Bertgen looked upon all this as a sort of plan concerted between R. and me; so that suddenly recovering all his rage, he addressed poor R. in these terms:

‘What nonsense is that; who told you also to quit your parish, when you knew that your minister was here?’

R. replied, quietly, ‘I might observe to your Grace, that the parish is not left alone; there is still one Chaplain in the place.’ (P—— was there at that time.)

Bertgen, (still in a rage) ‘They have told me, that since the departure of Mr. Boos, you were excessively severe in your sermons; is that proper for a young priest?’

R. a little frightened at this sally, and looking at me, replied, ‘Well, well, I preached about the storm that raged on the sea, and I said that surely we should soon see a similar one; it seems to be already begun,’ &c. I began to laugh, and said to R. ‘Why do you go into the boat without being called there? now is the time to shew, whether we are people modicæ aut multæ fidei, timidi aut impavidi. Our faith is put to a real proof.’

Bertgen, still angry, resuming the authority of his dignity, cried out, ‘Gentlemen, this is no joke; it is a serious, very serious, affair: you are both gravely accused before the Consistory, and I have received orders to go to you, to demand all your sermons, catechisms, and books: and to examine also into your mode of teaching.’

Boos. ‘We submit to the most rigorous enquiry, thanking the Lord first, and the Consistory also, for having given us your grace to be our inquisitor, who is our best friend; we rejoice at being called to confess our faith before our superiors; he assured that we shall present to you, faithfully and joyfully, all our sermons, for we are not ashamed of the Gospel.’

Bertgen seemed a little calmed, but still piqued at the frankness of our replies, (for R. and I both began to pounce upon him with our united forces); on the other hand, this Consistory, which he never much liked, deranged him certainly a little in all this: besides, he was naturally gloomy, cold, cutting and irritable. From that day, however, he resolved to study the subject to prepare himself for the interrogation, which he was to make us undergo. He took to reading, (as he afterwards, when the veil had fallen from his eyes, acknowledged to us) what the Council of Trent teaches about the justification of the sinner: he consulted Knipfel, Bertieri, and some other theologians. This study procured him such light upon the questions at issue, that he could not sleep for three nights, (as he told me also since) so lively was the joy that this dawn of truth, which now began to enlighten his soul, produced in him. The Thursday following the Monday on which we paid him our visit, he arrived at our house in quality of Commissioner from the Consistory, but he arrived *quite changed, quite changed*. On entering, he said to me, 'Never in my life did I come to Gullenkirch so happy and composed.'

Boos. 'So much the better for us; the inquisition will certainly end the better for it.'

Bertgen. 'Do not let us speak of inquisition! I come here to converse with you as with a friend.' He requested the two chaplains to withdraw, sat down upon the sofa, and made me place myself beside him. 'Now,' said he, calmly, 'let us see in what way you understand the justification of man before God?'

Boos. 'In the same manner as the Council of Trent, chap. vii. viii. sess. 6.' We opened it at this place and read as follows:

The final cause of justification is the glory of God and of Jesus Christ, and life eternal, (to all believers).

The efficient cause, is the merciful God who freely washes us, and sanctifies us, sealing us, and anointing us by the Holy Spirit of Promise, which is the earnest of our inheritance.

The meritorious cause, is the only begotten and well-beloved Son of God, our Lord Jesus Christ, who, even when we were enemies to him, on account of the so-great love with which he loved us, by his most holy passion on the wood of the cross, merited justification for us and satisfied God his Father for us.

In short the sole formal cause is the justice of God; not that by which he is himself just, but that, by which he makes us just.

At the third chapter of the same Council, we read these words :

We are said to be justified by faith, because faith is the beginning of man's salvation, the foundation and root of all justification: without which it is impossible to please God, and come to the company of his sons.

But we are also said to be justified freely, because none of those things which precede justification (and a fortiori, none of those things which follow it) whether faith, or works, merit the grace itself of justification; for if it be of grace, it is not of works; otherwise, as the apostle says, grace is not grace.

To these passages we add the following, taken from the epistles of St. Paul:

'The righteousness of God, through faith in Jesus Christ, is unto all and upon all them that believe: for there is no difference; for all have sinned and come short of the glory of God; being

justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, as a proof of his own righteousness in the remission of sins that are past, through the forbearance of God. (Rom. iii. 22—25.)

'Knowing that a man is not justified by the works of the law, but only by faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.' Gal. ii. 16. Rom. iii. 20. Titus iii. 4—8. Eph. ii. 8, 9.

Bertgen asked me, 'What disposition I required in man, to receive this justification?'

I referred him first to what the same Council says upon this subject, (chap. 6.) and I added, that 'the man ought to find himself in the same disposition as Cornelius, in Acts x, as Peter in the bark, the Magdalen at the feet of Jesus Christ, and the thief on the cross; that is to say, that he ought to be poor in spirit; feel, acknowledge, and deplore his corruption; desire to be freed from it; above all to believe, and receive that declaration of the gospel, that God, far from imputing to us our sins, pardons us for the love of Jesus, that by pure grace, he wishes to cover us, and actually does cover us with the merits of his Son, with his perfect righteousness, (which is that of God) and which Adam had lost for himself, and for his posterity.'

Bertgen. 'Is that what you preach?'

Boos. 'My sermons prove it, (they lay before us.)'

Bertgen (just rising off the sofa, and lifting up his hands) 'Oh, infatuated men! the most consolatory doctrine in religion you pretend to call a heresy? all the world ought to fall on their knees in gratitude, &c.'

Boos. 'Those who understand us, testify sufficiently their gratitude; but the rest cry out against us, as the Ephesians did formerly against Paul, without very well knowing why, or wherefore. How can it be helped? this then is the time to bear with them patiently, until the day-spring arise upon them also, and that Holy Spirit be shed abroad in their hearts.'

Bertgen then took in hand those fifteen propositions which were to appear to be so scandalous; but to the enlightened Bertgen,—to Bertgen, who already saw light in the light, there was not one which appeared really so. He was like a little child, suffered every thing to be said—every thing to be explained, he understood every thing, he received every thing with joy, he was hungry and thirsty for righteousness. In the exuberance of his happiness he seized his cane, and drawing the sword which it contained, 'Now, now,' said he, 'be tranquil; with this sword will I defend your living faith before the Consistory, and before all your enemies. This is true faith; I see that this affair is quite different from what the accusers and the Consistories suppose.'

This conversation had lasted from eight in the morning till mid-day.

R. however, very uneasy, had waited in his room; I wished to let him come in, but Bertgen always opposed it. At last, at half-past twelve, he called him himself; spoke to him in the most friendly manner, and asked him for his sermons; at last we dined in the room where the examination had taken place, with a perfect joy in each of us.

Since I had known Bertgen, I had never seen him so happy, lively, and child-like. We could have wept at seeing this man, formerly so inveterate against us, on a sudden adopt our principles

and sentiments, and speak our language at table, —that is to say the new language. At four o'clock in the afternoon, he returned to Lintz, carrying with him our so much decried sermons and books. He desired my servant to repeat to me, that I might sleep in peace.

At the first sitting he brought all the affair before the Consistory, and explained every thing in the most favourable manner: he praised our sermons, principles, &c. and so tranquillized his colleagues, that we imagined all was terminated.

But the accusers would not be disconcerted: they reproached Bertgen with not having well comprehended our sentiments, accused him of partiality and heresy, as the Jews formerly accused St. Paul. Bertgen defended himself a long time in a masterly manner; he gained over the government for himself and for Boos: he developed in detail the doctrine of the latter, at many meetings; but the process lasting three years, he had not time to see the end, for he died in July 1811.

I pass over in silence the great enquiry which continued still longer, and was successively carried before many ecclesiastical courts, and at last terminated by the Emperor himself. I love rather to recount the wonders of grace, which during that time the Lord was pleased to operate among my parishioners.'

THEORY OF JUSTIFICATION BY FAITH,

Written by Boos.

[Taken from the Theoretical Part of *Christ the End of the Law, &c.*]

1. All men are poor sinners; even the most holy with all their works,—all their efforts,—all their actions, out of Christ, are nothing but sin. (ne sont que néant et péché.) (Rom. iii. 10—12.)

Repent, therefore; that it is to say, confess, acknowledge, and deplore your sins. (Mark i, 15.)

2. Christ has suffered and died upon the cross for sinners, and has paid their debt. (Matt. viii. 17. Rom. viii. 3. 2 Cor. v. 14. 15. 21.)

Believe this gospel, these glad tidings: for,

3. If we poor sinners believe by the Holy Spirit that Jesus has suffered, has died for us, we become holy and righteous before God, and that by faith. (John iii. 14. 15. Rom. iii. 22, &c. to the end. Gal. ii. 16. Eph. ii. 8. 9. Titus iii. 5—9.) Lord increase our faith. (Luke xvii. 6.) Lord, I believe, help thou my unbelief. (Mark ix. 14.)

4. This faith, merited by Jesus, and produced by the Holy Spirit, procures to the sinner, who believes, joy, righteousness, and happiness, and makes him active in love; then, like Abel, he does without constraint, with joy, with love, and from gratitude, all sorts of good works, and makes voluntary sacrifices; having peace in his heart, he follows holiness in the fear of the Lord. (Luke i. 46, 47. xix. 18. Phil. iii. 1. Eph. v. 17. Gal. v. 6.) Be holy and joyful. Rejoice in the Lord always.

5. Whilst active in love, the believer sings already the song of victory, and sees the crown, which awaits him in heaven; he, however, looks upon this crown as a recompence of grace. Of grace, because he owes it to Jesus, to whom he is united as the branch to the vine: as a recompence, because united to Jesus the heavenly vine, he has diligently cultivated the precious sap which he has received from him. In heaven then we are the objects of grace, yes, sinners sanctified and recompensed by pure favour. Thus humility remains eternally as well as love. God all in all; man nothing.

In other words,

1. We are by inheritance and nature children of wrath. (Eph. ii. 3.)

2. By Jesus Christ we may become children of God. (John i. 12.)

3. Jesus Christ gives freely this superlative blessing to whoever will receive it. (Rom. iii. 24.) He that believeth in him receives it.

4. If thou believest, the Father and the Son will come and dwell in thee.

5. If thou believest, Jesus is thy God, thy Saviour, thy life, the soul of thy soul. Thou wilt say to him: my Lord and my God! It is no longer thou that livest, but it is he that liveth in thee. (Gal. xi. 20.)

6. If thou believest thou dost become the temple of the Holy Spirit, and the Holy Spirit prays in you with expressions, which cannot be uttered. (1 Cor. iv. 19. Rom. viii. 26.)

7. If thou believest with thy heart, thou dost become a branch of that vine which is Jesus Christ, a tree in the garden of God, abounding in fruits, that is to say, in righteousness and in good works. For the works which St. James recommends and declares to be necessary, flow from charity, and charity from faith; they adorn the life as fruit adorns the trees. Faith, hope, love, works of love: happy and perfect chain! Keep the commandments of God, from love, inwardly and outwardly, and thou wilt be just before God, and before man; thou wilt be saved. Amen. For the kingdom of God does not consist in words, but in power and virtue, (1 Cor. iv. 20.) Put then this word in practice, and do not be contented with hearing it only. (James i. 22, 25.)

CRITICAL REMARKS ON SCRIPTURE.

No. IV.

ORIGINAL AND SELECT.

From the Interleaved Bible of a Deceased Clergyman.

GENESIS, CHAP. IV.

1. *I have gotten a man from the Lord*: perhaps she hoped for and meant the promised seed above mentioned. COLLYER's *Sacred Int.* v. 1. p. 143.

4. *The Lord had respect unto Abel, &c.*—If this had been manifested by sending fire from heaven, or by some glory or illumination, it is not probable that Moses would have passed in silence such remarkable particulars. It is probable it was manifested by blessing the flocks of the one, and not the harvests of the other. This seems confirmed by verses 11. and 12.

— Abel came a petitioner for grace and pardon, and brought the atonement appointed for sin: Cain appears before God as a just person, and brings only an offering, in acknowledgment of God's goodness, of the fruit of the ground, but no bloody sacrifice as an atonement in acknowledgment of his wretchedness.—BISHOP SHERLOCK'S *Discourses on Prophecy*, p. 85.

5. *But unto Cain and to his offering he had not respect.*—The fruits of the ground might well appear to be a natural tribute of devotion from Cain, as some part of the flock was from his brother, and there is no intimation of any difference in the sincerity of their disposition. But Cain omitted the victim which was of God's appointment, and therefore was not accepted.—LAW'S *Consideration*, &c.

7. *If thou doest well, &c.*—That is—if thou art righteous, thy righteousness shall save thee: if not, by what expiation is thy sin purged? It

lieth still at thy door.—BISHOP SHERLOCK's *Discourses*.

16. *The Land of Nod*: St. Jerome (Quest. Heb. in Gen.) finds fault with the LXX for having translated it, 'In the Land of Naid,' as if Naid was a proper name, whereas they should have translated it Profugos, a Vagabond, as it is v. 12. but it is likely they thought Cain had given the name of Naid to this land, as if one should say, a Land of Exile.—SIMON's *Crit. Hist. of the Old Test. B. 2, c. 25. p. 40.*

17. This verse does not import that Cain had no children before: for v. 25, the same phrase is used concerning Adam when he begat Seth, who was born after Cain and Abel.—*And he builded a City*: There might be hands enough in the world at that time, for this; for Moses has not mentioned every person then in the world, but gives us the history of those only of that line who were from Adam to Abraham, and from him to Christ. These he has given us a complete catalogue of, and speaks of the other but occasionally.—*S. Aug. de Civ. Dei. l. 15, c. 8.*

23. *Ye wives of Lamech*: Lamech introduced Polygamy, and from this bitter exclamation to his wives, it is probable he made his way to it by the murder of the husband of one of his wives. For, why should he call so emphatically on them, unless they had, in that particular character, been, some way or other, the occasion of that crying guilt?—*Revel. Examined with Candor, p. 164.*

24. *If Cain*: The meaning is, he thought himself more criminal than Cain.—*Id. ibid.*

25. *Instead of Abel*: i. e. according to St. Austin, One that shall serve instead of Abel to keep up the succession of the Holy Seed: but not that he was the next son after Abel in order of time.—*De Ci. Dei. l. 15, c. 15.*

CHAP. V.

6. *An hundred and five years and begat Enos* : one may observe from this and other passages of the same kind, either that the Patriarchs came later to maturity when they lived longer, or else, as St. Austin *de Civ. Dei*. l. 15, c. 15, thinks more probable, Enos here, and others so mentioned, were not the first born, but are only mentioned to shew and bring down the succession to Noah, and afterwards to Abraham.

29. *This same shall comfort us, &c.*—From this passage I think we may collect, 1. That the curse upon the ground subsisted in all its rigour to the days of Lamech. 2. That there was then an expectation, at least among those who had not quite forgot God, of a deliverance from the curse of the fall, but not of an immediate and sudden deliverance, and that this deliverance was to be gradual, not all at once, for Lamech gives no hope of deliverance from the greater curse upon man. In consequence of this, it must be maintained that the earth has been restored from this curse, and now enjoys the effect of the blessing bestowed on Noah.—*Bishop SHERLOCK's Discourses on Prophecy*, p. 89.



SPECIMENS OF FRENCH PREACHERS.

Translated expressly for this Work.

DAVID MARTIN, born at Revet, Minister at Caune, which he quitted on the revocation of the Edict of Nantes, and became Pastor at Utrecht, in Holland. Died 1721, *Æt.* 82. Martin wrote the *History of the Old and New Testament*, 2 vols. folio, and published a *Bible, with Notes, of the same size, and also other Works.*

ON SELF LOVE.

If God demands not of us our Isaacs—our beloved sons, as he did of Abraham, and if he

does not arm us with the destroying instrument to sacrifice them, are there no other Isaacs—no other objects of our love which he requires from us as a burnt offering? Yes, without doubt there are, and there is not one of us to whom God does not say as to Abraham, *Take now thine Isaac and sacrifice him to me.* You ask where is this Isaac: he is not far from you, he is every where with you. You have him in your bosom; that passion which you caress and flatter by turns—that is the Isaac which God requires you should sacrifice to him. Ambitious man, thou sighest but after honours, after glory, and every path appears beautiful in thine eyes that may but bring thee to them;—thine ambition is thine Isaac. Avaricious man, who will not dare to confess that avarice is thy dominant passion, for the name alone displeases thee;—this avarice is thine Isaac: thou canst not live without the passion for riches, thou swimst in abundance, thy treasures are reckoned by thousands, they come from the east and the west, from both hemispheres, and thy greediness is not yet satisfied: behold, then, the victim which thou oughtest to immolate;—thy passion for riches. God says the same to you, voluptuous man, whose idol is formed of the delights of sin;—to you, vindictive man, who cherish resentment and hatred in your heart:—to you, unbelieving man, who take a criminal pleasure in corrupting the minds of others, after having suffered your own to be perverted by contagious intercourse with men of no piety. In a word, whoever we may be, we have each a favourite propensity, often more than one, and I am not certain if we may not have all these where they may not clash with each other; but such is their nature, that one must yield to the other,

and that this gives place to the former according to time and opportunity. Thus, at one time, avarice yields its riches to ambition, and at another time, ambition renders its riches to avarice. We have, then, more than one sacrifice to make, more than one Isaac to immolate; the means—the only means of arriving soon at this end, is to carry about in our heart the mystical knife of the sacrifices, and there to immolate the love of ourselves: without this we shall do nothing but cut off the branches of the tree: let us, then, proceed immediately to the root; it is in the heart;—it is self-love.



MINUTIÆ.

FAITH.

Faith is not only belief, but trust and confidence, and stedfast hope in God. It is not in the mouth, and outward profession only, but it liveth and stirreth inwardly in the heart.* It gives itself up to God, to do and to suffer according to his will, having its eye ever upon him as the father and friend of his creatures, the author and giver of all good. It receives with gratitude the mercies which he vouchsafes to bestow, and bends with unrepining submission under the rod of his chastisement. It contemplates his providence in the government of the world and the events of life, and rejoices to place itself under his guidance and protection. It soars yet higher into the regions of light; gains admittance, as it were, into the presence of

* Homily of Faith.

the Deity, and there surveys the whole of that mysterious scheme—the salvation of man, which began before the world, and extends to all eternity; and from admiration of the power, and confidence in the truth, and love of the goodness of God, derives a sure trust in his promises, a lively hope of his everlasting favour, a willing obedience to his commands, and a stedfast adherence to him in life and death. This is true Christian faith; the source of real happiness; the fruitful parent of all good works; which begins with prostrating itself with unfeigned submission at the foot of the cross, in devout acknowledgment that every good gift, pardon, and mercy, grace to perform the divine commands, and hope of the everlasting reward, proceeds entirely from the free bounty of God, exercised for the sake and through the mediation of him who suffered: but not lying there in lifeless inactivity, nor trusting with unholy presumption to his goodness, rises to the active use of those powers which it has received from above, and to the working out of that salvation which it so highly esteems. All careless indolence, and all bold assurance, are abhorrent from its nature. As it aims at the highest reward, it deems no labour too great for obtaining it; as it enjoys by divine favour illustrious privileges, it studies to adorn the doctrine of God our Saviour in all things. The more profoundly it meditates on the perfections of the Godhead, and the more sensibly it feels its own unworthiness, the greater diligence does it employ to cleanse itself from all filthiness of flesh and spirit, and to perfect holiness.

Bowdler's Sermons.

BAYLE.

The first step which Bayle took in life is remarkable. He changed his religion and became

a Catholic; a year afterwards, he returned to the creed of his fathers. Posterity might not have known the story, had it escaped from his diary. The circumstance is thus curiously translated:—

BAYLE'S DIARY.

Years of the Christian Era.

Years of my Age.

1669, Tuesday, March 19,

22, I changed my religion, next day I resumed the study of logic.

1670, August 20,

23. I returned to the reformed religion, and made a private abjuration of the Romish religion in the hands of four ministers!

These he names; his brother was one whom he had attempted to convert by a letter, long enough to evince his sincerity, but which required his subscription that we should now attribute it to Bayle. For this has Bayle endured bitter censure. Gibbon, who himself changed his religion about the same 'year of his age,' and for as short a period, sarcastically observes of the first entry, that 'Bayle should have finished his logic before he changed his religion.' It may be retorted, that when he had learnt to reason, he renounced Catholicism! The true fact is, that when Bayle had only studied a few months at college, some books of controversial divinity by the Catholics offered many a specious argument against the reformed doctrines; a young student was easily entangled in the nets of the Jesuits. But their passive obedience, and their transubstantiation, and other stuff woven in their looms, soon enabled such a man as Bayle to recover his senses. The promises and caresses of the wily Jesuits were rejected, and the *gush of tears of the brothers, on his return to the religion of his fathers, is one of the most pathetic incidents of domestic life.*

D'Israeli's Curiosities of Literature.

THE ANTI-SCEPTIC.

ON THE IRRATIONALITY OF SCEPTICISM.

'Wrong not the Christian; think not *Reason* yours;
'Tis *Reason* our great Master holds so dear;
'Tis *Reason's* injured rights his wrath resents;
'Tis *Reason's* voice obey'd, his glories crown:
To give last *Reason* life, he pour'd his own.

Through *Reason's* wounds alone, thy faith can die;
Which dying, tenfold terror gives to death,
And dips in *venom* his twice mortal sting.'

MR. EDITOR,

Reason is the professed goddess of infidelity, and proudly exalted, in defiance of revelation, as *all-sufficient* to place man on the summit of perennial delight. Far be it from me to condemn or disparage *any* power, conferred by the Almighty upon his creatures; and *especially* the gift of intellect:—but, as a warm admirer of the Bible, and one deeply interested in its sublime and important communications, I cannot grant the high pretensions of scepticism, to superiority of discernment and rational deductions.

Without the sacred scriptures, I have yet to learn what *moral* or *intellectual* benefit has ever been bestowed upon mankind, and discovered in their avowed principles and conduct.

I have yet to learn what nation of savages has been raised, *by the mere dictates of human reason*, to a civilized condition; what slaves it has emancipated from their yoke; what superstitions it has overturned on account of their palpable absurdity; and what *uniform, simple, consistent*, and *self-evident* scheme of doctrine, it has ever established in the world, that was acceptable to God, and safe for man to rest his hopes upon for eternity.

An opponent of revelation is unprepared to give an account of man's present state, as the subject of pain,

anxiety, and death; therefore *Reason* should induce him to *pause*, and ascertain the *origin* of these calamities prior to the rejection of the Mosaic history of their commencement. Let him shew us something, *as the source of general woe*, less complicated, and more intelligible to the human understanding. Until this is done, we must cleave to the sacred record as the only *sure guide* upon the point in question.

If, with the infidel, I admit the existence of evil, *as the necessary effect of the original constitution of things*, I am immediately involved in a labyrinth, from which I cannot extricate myself. It seems *so obviously* to charge the God of absolute wisdom, power, and goodness, with a palpable defect in his workmanship; that *Reason* compels me to fly to the inspired volume upon the subject, to solve the difficulty, and free my mind from embarrassment.

The fact of man's criminality is too evident to be denied; and it is a *fact* which presents innumerable and insurmountable objections to every assumed principle of acceptance with a just Creator by *mere rational* efforts.

Sin is a breach of the Divine law; and a law without a penal sanction is an anomaly too absurd for a *reasonable being* to admit for a moment: *that sanction, therefore*, cannot be evaded.

Then, I would ask the sceptic, how the Law of God is to be honoured, and the acknowledged violator of its precepts saved? It will not do to tell me of *mercy*, because I must look to the principle of rectitude, and be fully convinced that the Almighty is *righteous*, as well as *compassionate*.

Here, then, I see the *excellency*, the *reasonableness*, and the *necessity*, of the *vicarious* scheme of salvation:—without that, man cannot possess a rational hope of future happiness:

‘Die he or Justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death.’

When we enter upon a subject of pure revelation, we must stand prepared to meet the epithets of *modern*

rationality, and be termed fanatic, absurd, stupid, bigoted, priest-ridden, and as many other opprobrious names, as a bold objector may deem it requisite, to give him due confidence in his own superiority of mind: but as there is a material difference between *hard names* and *cogent arguments*, we must exemplify the Christian temper, and pity the mental imbecility of him who substitutes slander for reason, and mad aspersions for proof.

An atonement for offences committed, and suretyship for a second person, are, amongst men, an *every-day* concern. They are so far from being *irrational*, that they are considered as essential to the proper interests of society: therefore, all objections to the offering of Christ, on its supposed absurdity, are completely futile. How can that very conduct which is wise and prudent in creatures, be censured as absurd, when applied to the Creator?

But it is asked, 'Will God punish the *innocent* for the *guilty*? God will certainly maintain the honor of his own law; and consequently where the *principal* fails in the discharge of his obligation, the *surety* must suffer.

And as to the doctrine of eternal life by another's death, it has its *every-day* analogy in our mortal existence: we live by the *constant slaughter* of innocent victims: these are our food, and the great support of our physical strength.

Therefore, if *one* state of being, is indebted to the *death* of unoffending objects, it takes away the charge of *irrationality*, in asserting the *same principle* with respect to man's *future* condition.

But the real fact is, that without the light of revelation, the *origin*, *design* and *continuance* of the world, the *present* circumstances and *everlasting* destiny of mankind, the *character* and *attributes* of God, are involved in midnight darkness, and the wisest of the human race could never have ascertained the will of the Almighty.

If, in connection with the moral duties of man, the first principles of religion, such as the self-existence and infinite perfections of the Creator, were either *intuitive* or *self-evident* to every individual of the human race, how came it to pass that the *most studious* and *learned* of the heathen, should have remained so completely ignorant of God?

Why did Socrates, the most celebrated philosopher of all antiquity, so often repeat, '*That he knew but one thing with certainty, and that was his ignorance of all things?*' Why did Plato remind his hearers over and over again, '*That in these subjects they were not to expect proof but only probability?*' Why did Tully so frequently complain, '*That some unaccountable, we know not what error, and miserable ignorance of the truth, has got possession of us—that all things are surrounded and concealed with so thick a darkness, that no strength of mind can penetrate them?*' Why did Zeno and the stoics, inform their disciples, '*That the æther endowed with a mind is the greatest god, and governs all things?*' Why did Cleanthus, his pupil, assert, '*That the sun ruled, and had the direction?*' Why did one tell his audience '*That man is all soul?*' and another contend '*that he is all body?*' In short, why did Pythagoras change the name of *wise men* into *lovers of wisdom*?

The fact is, they were all completely *incapacitated* to find out God; and *their* experience of the *insufficiency* of *human powers alone*, to reach the heights of sacred knowledge, convinces ME of the *irrationality* of rejecting those very scriptures, that so plainly reveal the important truths, of which they were totally ignorant.

Without divine revelation, the existence of evil is inexplicable, and the remedy for human woe unknown: the history of man appears a mere catalogue of crimes and wretchedness—a blot upon his character, which *pity* for his sufferings, and a *concern* for his repute, would lead us to wish had never been recorded.

But the volume of inspiration, conducts us *at once*

to the *origin* and *cause* of all our maladies;—holds forth the proper cure of human grief, and throws aside the veil of futurity, to give us a pleasing prospect of the world to come: therefore, it is both *rational* and *safe* to observe its important claims. It stands supported by the most irresistible evidence; and cannot be rejected without the most tremendous consequences.

That learned, indefatigable, and excellent defender of the 'AUTHENTICITY of the SCRIPTURES,' Jacob Bryant, Esq. in the dedication of his admirable treatise on this subject, TO THE COUNTESS OF PEMBROKE AND MONTGOMERY, BARONESS HERBERT, &c. &c, observes to her ladyship:—'In one of those years, when I was in the camp, with your truly noble father, the *Duke* of MARLBOROUGH, an officer of my acquaintance desired me, upon my making a short excursion, to take him with me in the carriage. Our conversation was rather desultory, as is usual upon such occasions; and among other things he asked me, rather abruptly, what were my notions about *religion*. I answered evasively, or at least indeterminately, as his enquiry seemed to proceed merely from an idle curiosity; and I did not see that any happy consequence could ensue from an explanation. However sometime afterwards he made a visit at my house, and stayed with me a few days. During this interval, one evening, he put the question to me again, and at the same time added, that he should be really obliged, if I would give him my thoughts generally upon the subject.

Upon this I turned towards him, and after a short pause, told him, that my opinion lay in a small compass; and he should have it in as compendious a manner as the subject would permit.

Religion, I said, is either true or false. This is the alternative; there is no medium. If it be the latter, merely an idle system, and a *cunningly-devised fable*, let us eat and drink, for to-morrow we die. The world is before us, let us take all due advantage, and

choose what may seem best. For we have no prospect of any life to come; much less any assurances. But if *religion* be a truth, it is *the most serious truth* of any with which we can possibly be engaged; an article of *the greatest importance*. It demands our most diligent inquiry to obtain a knowledge of it, and a fixed resolution to abide by it, when obtained.

For *religion* teaches us, that this life bears no proportion to the life to come. You see, then, my good friend, that an alternative of the utmost consequence lies before you. Make therefore your election as you may judge best; and HEAVEN direct you in your determination. He told me that he was much affected with the crisis to which I had brought the object of inquiry; and I trust, that it was attended with happy consequences afterwards. O that our professed sceptics would act a *rational* part, and seriously consider the subject: the dictates of *sound reason*, the *worth* of their souls, the *shortness* of time, and the *eternity* that is to come, demand the closest attention to sacred things; and it is rather a species of *insanity*, than otherwise, to reject the word of inspiration, which *alone* reveals the mind of God to man.

'What none can prove a forg'ry *may* be true;
What none but bad men wish exploded must.'

O then, I would most seriously entreat the infidel to

'Read and revere the *sacred page*, a *page*,
Where triumphs immortality; a *page*,
Which not the whole creation could produce;
Which not the conflagration shall destroy;
In nature's ruins not one letter lost.'

I am yours, &c. T. W.

London, April, 1823.

WITNESSES FOR CHRISTIANITY. No. 1.

Christianity has removed from among the nations who profess it, polygamy, the selling of children as slaves by their parents, the general and brutal degra-

8
 dation of women, the belief of the rectitude of slavery, the supposed right of masters to kill their slaves, the exposure of parents in their old age to be devoured by wild beasts, the same exposure of children by their parents, the sacrificing of human victims, the wanton destruction of life for amusement in public games, the impure, brutal, and sanguinary worship practised in the regions of idolatry, together with many of the horrors of war and captivity, and many other enormous evils of a similar nature, at the same time it has introduced milder and more equitable government; established equitable laws, by which nations have in a considerable degree regulated their intercourse, given a new sanction to treaties, provided legal support for the poor and suffering, secured the rights of strangers, erected hospitals for the sick, and alms-houses for the indigent, formed with great expence a rich variety of institutions for the preservation and education of orphans, the instruction of poor children, the suppression of vice, the amendment of the vicious, and the consolation of the afflicted. It has made better rulers, and better subjects, better husbands, and better wives; better parents, and better children; better neighbours, and better friends. It has established the rational worship of the one living and true God; built churches, in which all men do or may worship him, and learn their duty; and with immense expence has sent, and is sending, those blessings to the ends of the earth."

DR. DWIGHT.



REVIEWS OF THE LAST MONTH.

THE EDINBURGH REVIEW has no article on religion.

THE MONTHLY REVIEW has also no religious critique.

THE ECLECTIC REVIEW notices *ERSKINE's Essay on Faith*, and *CARLILE's Sermons on Faith and Repentance*, in one article. Of the former work it is

said 'The only defect of the volume is, the occasional want of simplicity and clearness in the phraseology. The author's views are always simple, because comprehensive and profound; and the master-mind is evident in this, that the thoughts, where once clearly apprehended by the reader, appear to him so obvious, that he is ready to persuade himself they are familiar to him; although so far as moral truth can be new, that is, in the mode of stating it in its true relation; they are strictly and strikingly original.' Of Carlyle's work the reviewer observes, 'The volume, on the whole, is highly creditable to the author, and, with the single exception of some of the statements respecting the nature of faith, has our warm approbation.'—*The Scripture Character of God; or Discourses on the Divine Attributes*, by HENRY FOSTER BURDER, M. A. 'Bears,' says the critic, 'on every page, the marks of care in the composition, and of an intimate acquaintance with divine truth. Novelty, considering how often the subject had been fully discussed, was not to be looked for; but we consider the author as having performed a very acceptable service to the public.' FINCH'S volume, entitled *Elements of Self-Improvement*, is recommended as 'a very fit and useful book to be put into the hands of young persons. The author's views, if not profound are correct; the style, if not particularly nervous, is neat and even elegant; and the absence of any striking novelty, which, in a work for the young, is by no means a requisite, is amply compensated, by the sound and judicious character of the instruction.'—ALEXANDER'S *Family Bible, with Notes, &c. Part I, published as a prospectus*. The chief object the writer has in view, is to modernize the language of the translation, for family reading, the reviewer closes his remarks on the prospectus, by observing, 'We cannot very highly applaud, either its design or its execution; but to some readers, it may probably be a desirable book.'

THE BRITISH CRITIC begins with DR. COOK'S *General and Historical View of Christianity, &c.* 'It is not,' say the reviewers, 'without some regret that we are compelled to pass rather an unfavourable judgment of the work now before us. It is impossible we think, that it can add to his reputation, as a man of letters; for it is totally destitute of that laborious research which is so necessary in the present age, to recommend such a book to the favour of the scholar; whilst it is very little adorned with those felicities of style and arrangement, which are sometimes found to compensate for the absence of both learning and research. A *Letter to BROUGHAM, upon his Durham speech, and three articles, in the Edinburgh Review, upon the subject of the Clergy; and a Remonstrance, to the same Gentleman, by one of the Working Clergy,* are noticed together.—It is with grief we lament that Mr. Brougham had too much fair game, at which to level his attacks; this of course has given much vexation to the *British Critic*, but it should not have retorted, by praising the writer of the letters, at the expense of the Scottish Church; and the commendation of which, by Mr. Brougham, seems to have mortified the critic as much as the censure of the English clergy. The Scotch will not thank the critic, for quoting with approbation such expressions as the following: 'For many years, Sir, as you well know, *Edinburgh, has been the head quarters of Infidelity.* The diffusion of Scepticism among the higher ranks is fully equal to that of religion among the lower. The philosopher is teaching the academic to scoff, while the minister is teaching the plough-boy to pray.—In the more distant parts of Scotland, where the primitive simplicity of the national manners still continues, the clergy may retain their beneficial power; but in those more populous districts which are illuminated by the productions of the liberal press, *the influence of the clergy is rapidly diminishing.* This diminution is excellently portrayed in a little work, which is famil-

lar to every English reader, "The Annals of the Parish." The fact is, that *the Scottish clergy as a body, have neither the learning nor the power which is necessary* in these times, to defend the citadel of Christianity, and to silence its assailants. As a peace establishment they are admirable, but in time of war they are inefficient. There is no inducement held out in the Scottish Church *for a young man of family, of talent, or of attainment*, to enter the clerical profession, or to bring any superior endowments to the defence and support of the sacred cause. In England the case is otherwise; the ablest scholars, the deepest mathematicians, *the highest in rank*, and the wealthiest in family, enter the church without reluctance, and without degradation. What is the consequence? In England, among the higher orders, Infidelity will scarcely dare to shew its head; whatever shape it may assume, under what cover soever it may shelter itself, it is detected and exposed. The vigilance of the clergy enables them to mark the first appearance of the disease, and their talent to arrest its contagion. The enemies of Christianity, unable to cope with its defenders in fair and open combat, have retreated from the field; and are now exercising their revenge in blackening the characters, and undermining the influence of their conquerors.' Now how can the British Critic give currency to such calumny and such flummery? We will assert, without fear of contradictions that taking equal proportions of the Scotch and English clergy, there will be found, at least, quite as much ability on the other side the Tweed, as in England. We will assert against *the assertions* of the critic and the letter-writer, that London is as much *the head quarters of Infidelity* as Edinburgh, and we will say more, that if the London clergy did but draw such crowds to their churches, as the clergy of Scotland do to their kirks, it would be a better proof of their effectiveness in time of war, than any gasconade of any reviewers of their clerical friends. Whatever their *rank and power*, and learn-

ing may do, it cannot fill their churches; too many of which are empty. And we will venture to add, that this boasted rank and power is too often the cause; and that those churches which are best filled, are occupied by men of the same *rank* and *power* that generally fill the Scotch pulpits—that can associate with hearers of all classes, and that do not feel in any respect above the duties of their office. And we should like to learn how a young man's being of *family*, fits him the better for being a defender of the faith; on the contrary, it is well known, that a great portion of those who have distinguished themselves by their writings in the English church; and even on the episcopal bench, have been men, who have risen rather by their merit, than obtained notice by their dignity. And if the temptations of filthy lucre and honours are to be the *motives* to lead men to vindicate the truth, we be to such defenders! We think that common sense, cultivated by a good Scotch education, without at all disparaging an English one, combined with an ardent *love of the truth*, and impression of its power, will do far more towards the vindication of Christianity, than all the combined rank, and talents, and learning of men, who enter too often into our church, lured by its emoluments, rather than by its work. This is but too evident in cases innumerable. Let the writer go to Scotland, for he can never have been there, and he will then not say that *the influence of the clergy is rapidly decreasing*; this alas, applies rather to this side the Tweed, than the other, and none regret it more deeply than we do, because we would rejoice to see every clergyman, 'a man of God,' 'a workman that needeth not be ashamed.' But we must not lengthen these remarks, which justice alone has compelled us to make, for we are neither Caledonians, nor Presbyterians. It is no credit to the English church, to defend it by calumny and gasconade. Such advocates do but disgrace it. —J. H. BROWN's *Essays on Subjects of Important Enquiry*, are spoken of with commendation, as sensi-

ble and judicious.—GILBERT'S *Ancient Christmas Carols and Tunes* are commended.—DR. MILLER'S *Letter to the Primate of Ireland, On the manner in which Christianity was taught by our Saviour and his Apostles*, is called 'an interesting publication.'

THE MONTHLY CENSOR notices, first, WILKINSON'S *Inspiration of Scripture, proved by Prophecy*. II. *Letters on Prejudices*. III. TOLLOP'S *Discourses on the Apostolical Commission*. IV. WHITE'S *Sermons on Subjects doctrinal and practical*. V. PHILLPOTT'S *Letter to Francis Jeffrey, Esq.* VI. *Vindication of the English Clergy from the Edinburgh Review*. No. 1. seems to be approved. II. Is deemed desultory. III. Is not generally approved. IV. Commended. V. and VI. These pamphlets are by Dr. PHILLPOTT and A Beneficed Clergyman. Dr. Phillpott points out the errors into which the reviewers have fallen. The clergyman generally defends his order. Both are approved, and the Clergyman's Letter is said to be 'distinguished by sound arguments.'



THEOLOGICAL CRITIC.

RECONCILIATION: *A Funeral Sermon occasioned by the decease of Miss S———, containing some account of her Experience and Death, delivered on Lord's Day, February 23rd, 1823, at Union Chapel, Islington, by Rev. T. LEWIS.* 8vo. pp. 31.

That faith which will steadily support the mind in the last trying hour, is worthy of all acceptation. No other than the faith of Christ can accomplish this desired end, and the instances of its efficacy which are perpetually published, are only a few out of the vast numbers which occur, and which are known only within a very limited circle.

The occasional publicity given to some cases is likely to make them productive of more extensive usefulness in impressing the minds of survivors and directing a dying world to **THE RESURRECTION AND THE LIFE**.—With these views we cannot but approve of the discourse before us, in which the amiable and esteemed preacher, at the request of the deceased, earnestly beseeches sinners to be *reconciled to God*.

SHORT AND PLAIN DISCOURSES *for the Use of Families.* By the Rev. THOMAS KNOWLES, B. A. Rector of South Somercotes, and late Curate of Humberstone, in the County of Lincoln. 3 vols. 12mo.

These sermons are what they are described to be in the title, 'Short and Plain'; from their language well-fitted for the capacities of plain people, and from their theological tendency, adapted to do much good. The subjects are perhaps somewhat too slightly discussed, but the preacher is a steady advocate for the truths of the gospel. The sermons are fifty-four in number, embracing various important topics in religion: and the last five are on Christmas-day, Good Friday, Easter-day Whitsunday, and Trinity Sunday.

The following passage is a proper corrective of an error too common both in and out of the pulpit:

'Since it is not generally understood, that the Salvation of sinners is *entirely of grace*, it is very probable there may be some in this present assembly, who may have a different opinion. I should not be surprised, if some among us are persuaded that *morality* is all in all, and that a sober, regular, and upright conduct is a sure passport to heaven. Now should there be any here of this persuasion, I would beg leave to assure them, that they are under a great mistake—a mistake which, if not rectified in time, will prove fatal to their eternal interests. I do not say, that any one can see the kingdom of God without morality—far from it. A man must be both *moral* and *religious*, before he can be admitted into the heavenly mansions. He "must be born again." He must be made "a new creature." He must experience that "washing of regeneration and renewing of the Holy

"Ghost" of which the text speaks. And if he has undergone this change, he cannot be otherwise than a man of good morals. "Whosoever is born of God doth not commit sin." There is no real religion without strict morality. Nevertheless, the truly religious man's morality springs not from his own native goodness, but from sanctification of the Holy Spirit; and his title to heaven is not that of his own morality, but the righteousness and atonement of the crucified son of God.' Vol. 2. pp. 262. 263.

A MOTHER'S PORTRAIT; *sketched soon after her Decease, for the Study of her Children, by their surviving Parent.* 12mo. pp. 151.

This is an interesting and well-written volume, exhibiting the character of an amiable and pious female, in her domestic life. We have the perfect portrait, with all those touches that give the most accurate likeness, without entering into a tedious detail. By serious young females, especially in the middling or superior walks of life, the work may be read with pleasure and advantage. Many of the remarks of the deceased and her biographer are striking and important. On the subject of diaries, we agree with both; there are few that deserve perpetuity like that of the late Mr. Williams, of Kidderminster. The deceased mother is not to be held up uniformly as a model; her love for retirement was perhaps an error in one who sustained a kind of public character, and who might have possessed a salutary influence beyond the domestic circle; but in reviewing the picture here presented to our view, it has much to fascinate the pious mind, and we lay down the book impressed with the truth of Lemuel's encomium on the devout female: "Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life."

ANALECTA: OR POCKET ANECDOTES, with Reflections: designed as an agreeable companion for the Social Circle. By the Rev. JAMES CHURCHILL, Author of "*An Essay on Unbelief*," &c. 18mo. pp. 395.

THESE Anecdotes, agreeably to the author's plan, are for the most part original, or at least, such as have never been in print, short, and of a pious tendency. 'Such as were more open to useful remark have been preferred, especially if he has seen any thing characteristic of human nature magnifying the love of God—displaying the sovereignty and influence of divine grace—exalting the Redeemer—endearing the Holy Spirit—recommending an early regard to religion—the pleasures derived from a regard to the Scriptures—making sin appear abhorrent—shewing the beauties of holiness—encouraging to a reliance upon the promises, either in times of conviction, or outward trial—illustrative of divine providence, or, as exposing the horrors of the death-bed scenes of apostates or infidels.'

Many of the Anecdotes, though never before published, are well known to us, and perhaps, some need to be authenticated. Some of the articles can scarcely be called anecdotes; yet, out of two hundred and sixty-seven, which the author has industriously collected, a large number may be found worthy of perusal. The reflections affixed to each article are useful and appropriate. On the whole, we think this a very agreeable and profitable pocket companion to converse with in a leisure moment. A few selections will enable the reader to judge of the work for himself: we select a few specimens.

1.—*The Absent Man.*

WILLIAM MASON, Esq. the pious author of "*The Spiritual Treasury*," while engaged in that work, was called upon by a gentleman on business. Instead of taking his name and address as desired, and as he thought he had done, he wrote the *chapter* and *verse* on which he had been meditating: and when he came afterwards to look at the paper, in order to wait upon the gentleman, he found nothing upon it, but "*Acts the 2d chapter, verse the 8th.*"

Too many have cause to complain, that their great difficulty is not how they may bring their hearts down to earth, but how they

may raise them up to heaven. Happy they who are spiritually minded; they have life and peace.'

231.—*Calvin receives Justice.*

In the year thirty-seven of the reign of Elizabeth, there was a famous recantation made in the university of Cambridge, by a clergyman of the name of Barrett, who had vehemently preached against assurance of forgiveness, the final perseverance of the Saints, and other doctrines, maintained by Calvin, the church of England and the early reformers. The part of the recantation now referred to is thus expressed: "RIGHT WORSHIPFUL, *Preaching in Latin not long since in the university church, many things slipped from me, both falsely and rashly spoken,*"—then after mentioning the above points, he adds—"Last of all, I uttered these words rashly against Calvin, a man that hath very well deserved of the church of God; by which words I do confess, that I have done great injury to that most learned and right good man, and I most humbly beseech you all to pardon this my rashness; as also, that I have uttered many bitter words against Peter Martyr, Beza, Zanchy, Junius, and the rest of the same religion, being the lights and ornaments of our church," &c.

'We are glad to find, there was a time when clerical defamers and breakers of the eleventh commandment, came under the censure of our universities. Then, to cry down the evangelical doctrines, and those who preach the plain sense of the thirty-nine articles, was not the step to ecclesiastical preferment. Then, no mitre awaited the heads of the declaimers against the purest and most beneficial societies. Now, let not the enemies of Calvin fear: a host have risen up against him, knowing not what they say, nor whereof they affirm; but the offence attached formerly to such conduct, has long since ceased, and we do not expect to find that religious principle will so far get the ascendancy over interest, as to produce another recantation in the nineteenth century.'

234.—*An unusual Lodging Place.*

'Most of my readers must have heard or read of the dreadful campaign, when Moscow was destroyed by fire. The following is only a solitary instance as related by surgeon Begin, who was attached to the French medical staff:—"After leaving Moscow, we found all the villages in ashes, and a dead silence reigning every where around us. Having wandered a little from the main route of the army, I was roused from a melancholy reverie, on the misfortunes of our men, by the groans of a human being, who appeared by the sounds to be close to me. I stared around, but could see nothing except scattered and half putrified corpses. The groans continued, and I alighted from my horse to make a more careful examination of the place. After several minutes' search, I discovered in the ditch of a redoubt, a wretched Roman soldier, whose right leg had been carried off by a cannon shot lodged in the disembowelled carcase of a horse, and who had existed in that horrid asylum for six weeks! namely, from the battle

of Moscow. During this time he had lived on the carcase of the animal, whose bones and skin served him for an habitation. Almost every particle of flesh was clean scraped from the interior of the animal, the thorax and abdomen of which protected the wounded soldier from the pelting storm. The stump was nearly healed by the efforts of nature alone; and the Russian, though pale, squalid, and haggard, was by no means in ill-health." The discovery, and the relief which M. Begin immediately tendered, set the poor Muscovite almost in ecstasies!

This solitary fact must have the tendency of exciting a powerful abhorrence of war; to promote such a feeling, it here finds a place: though, when it is recollected, that an army of about 400,000 men was almost annihilated, either by the sword, cold, fatigue, disease, or famine, the recital of most dreadful miseries, would fill volumes.

Was there ever an instance known before of a horse's ribs forming the roof, and a horse's skin, instead of straw or tiles, to cover that roof? Diogenes' tub was a voluntary habitation; this was forced, and must have been, as appears from his wound, his food; and his inability to remove from it—the extreme of misery. Awful characters, on whom falls the guilt of war?

*With a PREFACE by the Rev. ROWLAND HILL, A.M.
A CANDID APPEAL to the RELIGIOUS PUBLIC in a
Letter addressed to the Inhabitants of the Forest
of Dean, Gloucestershire, occasioned by the dis-
missal of the Rev. ISAAC BRIDGMAN, A.B., of St.
Mary's Hall, Oxford, from the Curacy of Trinity
Church, in the said Forest. The Profits (if any)
to be devoted to the erection of Chapels in the Forest
of Dean. 8vo. pp. 52.*

THIS is Mr. Bridgman's account of his offence and punishment. He went to hear some dissenting preaching, and he admitted the Rev. Rowland Hill into his pulpit. The last offence brought matters to a point, and he was called to an account and ordered to quit by his rector. His disobedience caused the interference of the Bishop of Gloucester, who after various steps, desired him to be silent for three years as the *sine qua non* of his re-admission into another part of his diocese, or indeed into the established church. Not feeling disposed to be separated entirely from the foresters, to whom he seems to be much attached, nor to be so long silent, Mr. B. resigned his connection with the establishment, and is now ranked among the seceders, purposing to labour in the Forest of Dean.

We think, from the appeal, that the good bishop has dealt rather severely with Mr. Bridgman, who, though he may have stepped beyond clerical bounds, appears, nevertheless, to be a man sincerely attached to the Established Church, and devoted to his sacred work. Those who wish duly to judge of this business, ought however to read 'Mr. Berkin's Answer,' which must qualify many things both in the estimation of the public, and of Mr. Bridgman himself.

A REPLY TO A CANDID APPEAL to the Religious public, occasioned by the dismissal of the Rev. Isaac Bridgman, M. A. from the curacy of Trinity Church, in the Forest of Dean. By HENRY BERKIN, A. M. Perpetual Curate of the Church of the Holy Trinity, Forest of Dean, Gloucestershire. 8vo. pp. 53.

IN reply to Mr. Bridgman, Mr. Berkin vindicates his conduct, by pleading that, if he has erred, it has been by excess of candour, and that his curate has been extremely irregular, indulging in such violations of episcopal rules both in and out of pulpit, as he could not justify, and rash in all his subsequent proceedings. He repels the charge of parsimony by a satisfactory statement of his finance-expenditure, having but £95. per annum, for his two Welch livings, for which he provides curates; and expending £30. per annum, for medicines only, for the poor in the Forest, as well as giving them help for the necessities of life: and he explains the cause of his decrease in labour, as arising from the effects of a paralytic seizure, which has left him in a state of impaired health. We firmly believe that both rector and curate have acted according to their consciences, in what they have done; and as the dissention between Paul and Barnabas was overruled for good, so we trust, that this unpleasant affair will, through an all-wise Providence, be, in the end, productive of consequences, which shall increase the praises of eternity. Mr. Berkin's reply is candid and christian-like. We are sorry he has had reason to accuse Mr. Bridgman of giving garbled extracts of his letters.



THE
CONSECRATED MUSE.

Procul, O! procul este profani.

Original Poetry.

For the Christian's Pocket Magazine.

FAITH AND SCEPTICISM;

A SONNET.

BY BERNARD BARTON.

I saw, in visions of still thought reveal'd,
Two silent forms before me : both were fair,
Yet oh! how much unlike that voiceless pair,
Except in outward beauty. One appeal'd
To all, save hearts by pride or passion steel'd,
With meek-eyed gentleness; and seem'd to wear,
Mix'd with each human charm, an heavenlier air,
To which Humanity had wisely kneel'd.
Beautiful was the other speechless shade,
And call'd herself PHILOSOPHY—but proud,
Cold, statue-like, she look'd upon the crowd
Who to the lovelier spirit homage paid :—
Her name was SCEPTICISM! that gentler maid
Was titled FAITH by acclamations loud!

A MOTHER'S GRAVE.

Fast by a stream whose murmuring sweet
Responsive echoes sorrow's moan,
While breezes waft in mournful tone,
The cadence sad as meet;
See that fair virgin pacing slow,
With pensive mien, the ground below,
And as you gaze, on love distrest,
Weep too, for 'neath yon turf is laid,
(Oblivious place! enwrapt in shade!)
A mother's soothing breast.

Soothing no more;—but ever cold,
 Cold as the clay that clasps her round,
 And lodged within a narrow bound
 Small bill of kindred mould !
 But large enough;—for beauty's bloom
 Fades quickly in the darksome tomb,
 Strength crumbles there to yielding dust.
 The melting heart, for others' woes,
 Seeks in the grave its own repose,
 Soft pillow to the just !

Soon shall pale Death resign his prey,
 And the loved form thence purer rise;
 And soon on pinions pierce the skies,
 Clad in the light of day :
 There soul and body purified,
 Shall fear no more from Jordan's tide.
 There sin and sorrow ne'er can come;
 Heaven's Lord has fix'd his dwelling there,
 And Night no more his throne shall rear,
 Nor Death their joys consume.

P.P.

The Arts.

MR. HAYDON'S GREAT PICTURE OF THE RESURREC- TION OF LAZARUS.

*This master-piece is now exhibiting at the Egyptian Hall,
 Piccadilly.*

In the centre stands Christ, resting firmly on the left leg and foot, and easing his right foot by bending a little the right knee ; his right arm is lifted up, the hand bent and beckoning, as suiting the words, ' come hither,'—his left arm hangs easily—tranquil power and tender affection are what I have wished to convey by the action and expression, as if in the turbulence of the scene *he only* was not alarmed or doubtful—right opposite is Lazarus, that instant come to the entrance, tearing back the grave clothes that obscure his sight (the first impulse of life being *to see*) and instinctively looking towards the Being who has restored him, with no distinct impression of what has been done. I wish to convey the idea as if his face still retained the unmoved, unliving air of death, while his eyes shine with bewildered re-animation !—His mother on the left, impelled by her feelings, darts forward

to embrace him, while his father, not yet sure of his actual existence, keeps her back till he has ascertained the nature of the figure. In the fore ground are the grave-openers, one of whom has seen him, and covering his eyes, as if haunted by the vision, drops his lever, and dashes on without being sensible where he will run—the other sees him, and I wish to convey by his action and muscles the instant motion of a start!

On each side of our Saviour kneel the two sisters, Martha and Mary; Martha suddenly lifts her head at Christ's voice, as if awakened from a sob, and half believing, wondering, and delighted, sees her brother; while Mary, tender and pathetic in her affections, muses in total abstraction on her loss; for though she believed if Christ had come sooner her brother would not have died, she was not perfectly sure he would again be re-animated. Behind Martha is St. John, bowing down with passionate piety at this new proof of his divine Master's power, while St. Peter is bending forwards, affected with awe, and putting his hand to his forehead in sign of his reverence.

Between St. John and Christ are a Pharisee and a Sadducee; the Pharisee, who believed in a resurrection, regards Lazarus with spite and doubt; the other, a Sadducee, who denied the resurrection won't look at all, but turns his head away as if in joke and contempt.

They wear phylacteries on their foreheads, with quotations from scripture, as was their custom, and as expressive of that hypocrisy with which they were continually reproached by our Saviour. I have given each a quotation the reverse of his look and expression. That on the frontlet of the Pharisee is, "Lying I abhor;" while that on the Sadducee is, "Thy commandments I keep;" when the one is meant to look as if he did not abhor lying, and the other as if he did not keep God's commandments.

Immediately behind is a young woman coming in with water on her head, unconscious of what is doing; next to St. Peter is an old woman with the unmoved care of age, begging a younger, who is grieving, not to be so affected; a father and two sons are above these—the father thanks God for such a miracle—the eldest boy, with the impetuosity of youth, points out Lazarus with both hands, while the younger boy clings, alarmed, to his father.

Directly over the Pharisee is a young man out of danger, and who is eagerly investigating the look of Lazarus.

The back ground is meant to be the tone that envelopes the sky at a thunder-storm, and the figures are supposed to be lighted by a sudden flash before the fore ground.

In this description it is simply intended to convey to the spectator the painter's notions of all the characters and expressions; the visitor is still left to the decision of his own judgment as to the success of the execution.

Register of Intelligence.

LITERARY.

In the Press and speedily will be Published.—**THE FAITH ONCE DELIVERED TO THE SAINTS, DEFENDED:** being the Substance of three SERMONS on the Consistency, Truth and Importance of the generally received Opinion concerning the PERSON OF CHRIST. By WILLIAM FRANCE.

Just Published.—Vol IV, of the New and Uniform Edition of DR. JOHN OWEN's Works, now first collected, to be completed in 16 handsome octavo Volumes, each to contain on the average nearly 600 pages. Edited by the Rev. THO. CLOUTT, A. M. Price 12s.—*Hora Romana;* a New Translation of St. Paul's Epistle to the Romans, by CLERICUS. Small 8vo. 4s.—**LECTURES ON SCRIPTURE COMPARISON,** or Christianity compared with Hinduism, Mohamedanism, the ancient Philosophy, and Deism; forming the seventh volume of a series of Lectures on the Evidences of Divine Revelation; which comprise an examination of Scripture Facts, Prophecies, Miracles, Parables, Doctrines and Duties; and a comparison of Christianity with Hinduism, &c. in seven volumes, 8vo. by WILLIAM BENGIO COLLYER, D. D. &c. &c.—**PRAYERS FOR THE USE OF FAMILIES,** by W. JAY. 6th. Edition.—**SERMONS** by the late Rev. WILLIAM HAWKES, with a Sketch of his Character, by the Rev. J. CORRIE: Edited by the Rev. W. SHEPHERD.—**MEMOIRS OF WM. HAYLEY, Esq.** the friend and Biographer of Cowper, written by himself.—**THE CATHOLICS VINDICATED;** or a Review of a Pamphlet entitled, 'Reflections on the Claims of Protestant and Popish Dissenters,' especially of the latter to an equality in Civil Privileges with the members of the Established Church. Written by ROBERT MORRES, M. A. Prebendary of Salisbury, &c. By a MEMBER OF THE CHURCH OF ENGLAND.—**AN APPEAL to the RELIGION, JUSTICE, and HUMANITY of the Inhabitants of the British Empire,** in behalf of the Negro Slaves in the West Indies. By WM. WILBERFORCE, Esq. M. P.—**A REMONSTRANCE,** addressed to H. BROUGHAM, Esq. M. P. by one of the WORKING CLERGY.—**THOUGHTS ON THE RIGHTS AND PRIVILEGES OF THE CHURCH AND STATE,** with some Observations on the Question of Catholic Security, by the Rev. J. FLETCHER, D. D.—**DISCOURSES on the KING'S PROCLAMATION** for the Encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness, and Immorality; with Additional Discourses on the Neces-

sity, the Nature, and the Evidences of Revelation, by the Rev. HENRY ATKINS, M. A., Vicar of Arretton, &c.—AN ALPINE TALE, suggested by circumstances, which occurred towards the Commencement of the present century. By the Author of 'Tales from Switzerland,' 2 vols. 12mo. price 1s. 6d. boards.—MARTHA, a Memorial of an only and beloved Sister, by the Rev. ANDREW READ, Author of 'No Fiction,' a Narrative founded on facts, 2 vols. crown 8vo. price 12s. boards.—AN ELEGY on the late HENRY MARTIN, and other Poems, by JOHN LAWSON, Missionary at Calcutta, Author of 'Women in India, Orient Harpery,' &c. &c. with a beautiful Portrait, engraved by Fry, and an elegant Vignette, from Corbould's design, the subject of which is, 'Not lone though in a Wilderness,' 'For waiting angels watch'; foolscap 8vo. price 2s.—A Supplementary volume of SERMONS, by the late SAMUEL LAVINGTON, to which is prefixed an Original Memoir of the Author; and an elegant engraved Portrait, by Woodman, 8vo. boards, price 10s. 6d.—LECTURES on the PLEASURES of RELIGION, by the Rev. HENRY FOSTER BURDER, Author of 'Lectures on the Attributes of God,' 1 vol. 8vo. price 7s. 6d. boards.—THOUGHTS on BAPTISM as an Ordinance of Proselytism, including Observations on the Controversy respecting Terms of Communion. By AGNOSTOS. A New Edition, price 2s. 6d. boards.

FOREIGN.

Marla Schurman, a native of Cologne, was well versed in twelve languages, and wrote five classically. Excess of genius and learning made her melancholy mad. She died from a debauch in eating spiders.—*German Paper.*

At the election for a foreign associate in the room of the deceased Dr. Jenner, of the French Institute, the following gentlemen were proposed; Dr. Woolaston, Dr. Young, M. Olbers, M. Sœmering, M. Von Buch, Mr. Lambton, Mr. Brown, Mr. Dalton, and M. Oested. The number of members who voted was 44, and the ballot was as follows:—Dr. Woolaston, 38—Olbers, 5—Van Buch, 1. It is highly honourable to the English Nation, that out of nine persons proposed by the Institute, amongst all the learned and talented men of the civilized world, five should be Englishmen.

A new religious Paris Journal is announced *L'Eclaircur*. Recueil de pièces destinées à concourir au rétablissement du règne de Dieu et de son Christ sur toute la terre. It is not a pecuniary enterprise, but a benevolent and pious attempt on the part of some very excellent and enlightened Catholics to excite attention to the truths of the Scriptures, and to the present state of religion in the world. It is, of course destined for Catholics, or the mass of the French people nominally Catholic. It is the first Catholic Journal that has appeared free from political and party views.

About 2300 Students are now at the University of Edinburgh, one half the number greater than at Oxford or Cambridge.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Twelve new cardinals have been added to the sacred college. They are entirely composed of Italians.

The Calcutta Journal gives a horrible account of a Suttee. An old Brahmin died, who, at the time of his death, was possessed of considerable riches, and two wives, by both of whom he had large families. The moment he died, his eldest son hastened off to Allypore, to C. R. Barwell, Esq. magistrate of the suburbs of Calcutta, to procure a licence for the burning of both wives. Mr. Barwell *granted the licence* for the burning of the old one! The Brahmins consulted, and resolved *that neither of them could be burned without the other*. Efforts were made in vain to obtain the grant for the second. Meantime the women were locked up without food for five days, and at length the aged female was dragged from her prison of starvation, and made to mount the pile and clasp the putrid corpse of her husband, now become insufferable. Two thick ropes, previously prepared, were then passed over the bodies, and two long levers of bamboo crossing each other, were likewise employed to pinion her down. The eldest son then set fire to the pile, and exulted in the death of his own mother. The other poor woman remained in a state of starvation, and was expected soon to expire! Surely 'the dark places of the earth are full of the habitations of cruelty.'

HOME.

The Irish church establishment contains 22 archbishops and bishops, 33 deans, 108 dignitaries, 178 prebendaries, 107 rural deans, 52 vicars choral, 20 choristers, 14 canons and stipendaries; making together 583: besides 175 offices of the Consistorial Courts. In 1817, the total incumbents were 1309; in 1818, 1299; of the latter were resident 758, non-resident by exemption 81, ditto by dispensation 243, without statement for what 157, miscellaneous 50; Total, non-resident, 531. Patronages in the gift of the bishops 1,391, ditto of the crown 293; total in the crown and bishops 1,684. In lay hands 367, in university 31, inappropriate and vacant, and without churches or incumbents 95. Total parishes in Ireland 2,248. Total number of benefices in 1818, 1299.

On Maundy Thursday the Bishop of London confirmed one hundred daughters of the nobility and gentry at the chapel-royal, St. James's.

PHILANTHROPIC INTELLIGENCE.

HOME.

Royal Infirmary for Diseases of the Eye.—At the annual general meeting of the governors of this institution, held on Wednesday, March 26, 1823, Thos. Ware, Esq. in the chair; it appeared, that the total amount of poor persons received since the opening of the charity on the 26th of March, 1805, was

33,772, of whom 31,510 had been discharged, cured, and relieved, 978 deemed incurable, and 1,284 remained upon the list. That within the same period 1,367 operations for the removal of the cataract had been performed; 1,279 of which had terminated successfully, and 128 of these were on persons born blind.

Asylum for the Deaf and Dumb.—April 7, the anniversary festival of this institution was held at the City of London Tavern, Bishopsgate-street, when a company, consisting of about 300 individuals of the highest respectability, sat down to a sumptuous entertainment, and in the absence of his Royal Highness the Duke of Gloucester, who was prevented by indisposition attending the dinner, Sir Cl. St. Hunter, Bart. took the chair. In the course of the evening the children, the objects of the institution, were conducted into the room, supporting the various articles of handiwork (their own productions), and marched round to slow music. The subscription was very liberal; that at the sermon, on the preceding Sunday, by the Rev. Mr. Dealtry, amounted to £118. 10s. 3d. More than 200 deaf and Dumb children are now receiving instruction in this asylum. Admission is confined to no district or persuasion within the British empire.

Suppression of Mendicity Society.—April 9, this society, which has for its objects the suppression of street begging in the metropolis, by providing for the really deserving objects some permanent and beneficial relief, and bringing to punishment those unworthy applicants who so frequently practise upon the credulity of the charitable, celebrated their anniversary dinner at the Freemason's tavern, the Duke of Northumberland in the chair. The Goldsmith's Company sent 100*l*.

Jew's Hospital.—April 10, the anniversary meeting of the above hospital was held at the City of London Tavern; his Royal Highness the Duke of Sussex in the chair. The number of gentlemen assembled was between 2 and 300. After the cloth was removed, a Mr. Barnett, one of the readers of the synagogue, offered up a prayer at some length in the Hebrew language, in which he asked for the blessing of Jehovah, as well upon the Christian as the Jew, and particularly upon the illustrious and royal personage who honoured the meeting with his presence.

A number of children, both male and female, supported and educated by the institution, were introduced; their appearance and demeanour were such as to excite the sympathy of every gentleman present—the neatness of their apparel, added to their healthful appearance, could not but strike every one. After they had all passed in procession through the room, a little girl about nine years of age was placed upon the table, and recited an ode. Eighty-eight individuals, old and young, are supported by this institution; 400*l*. were collected at the meeting at an early part of it, and more subsequently.

An association has been formed, under the title of 'The London Society for mitigating, and gradually abolishing, the State of slavery throughout the British Dominions;' and it is resolved that a subscription be entered into for that purpose.

With respect to the *means* of carrying these objects into effect, they must, in some measure, depend on circumstances. For such as are most obvious, particularly the obtaining and diffusing of information, considerable funds will be required; and it will therefore be necessary to promote subscriptions, not only in the metropolis, but in all parts of the kingdom. S. Hoare, jun. Esq. (at Hoare, Barnett, and Co.'s, Lombard-street), Treasurer.

Vaccine Establishment. (Parliamentary Paper.) A report from the National Vaccine Establishment has been laid before Parliament, and ordered to be printed, (dated 26th March, 1823), which states, that more than usually numerous applications have been made to the institution for Vaccine Lymph in the course of last year, and that supplies have been sent abroad to forty different persons in every quarter of the globe. The number vaccinated in the year 1821,—

At Ceylon is stated to have been - - - 98,000

At the Presidency of Fort William - - - 20,149

Presidency of Bombay - - - - - 22,478

And the number vaccinated at the National Establishment in London, in the last five years, is stated to have been as follows, viz.

In 1818 - - - - - 5,490

1819 - - - - - 7,874

1820 - - - - - 6,054

1821 - - - - - 6,627

1822 - - - - - 8,230

And by stationary vaccinators, in last 5 years - - - 34,278

And in the United Kingdom, as reported by cor-

responding vaccinators, in same period - - - 327,521

Sunday Schools.—It appears, from the annual report of the Sunday School Society, that in London there are 362 schools, containing 55,398 scholars, and superintended by 4,908 teachers, male and female, who officiate gratuitously; and that in Great Britain and Ireland, there are at least 700,000 young persons that receive instruction in about 6,000 schools, from more than 50,000 teachers, male and female, whose labours are gratuitous.

The foundation of some rooms, to be called the Albion Rooms, was laid 22nd of April, by the Rev. Alexander Fletcher; Mr. James Edmeston is the architect. The stone was covered with gold and silver donations, and a party of 50 afterwards dined together. The rooms are 57 feet long, and 30 feet wide. They are designed for a school of 700 or 800 children;—for a place of rational amusement for young persons, especially of superior attainments, in which are to be lectures on scientific subjects, and are to be occupied by the Cecilian Society, a select musical association. It is presumed that many benevolent and religious institutions will also find them useful.

GENERAL INTELLIGENCE.

FOREIGN.

A terrible conflagration has ravaged Constantinople and its suburbs. The houses destroyed are between 30,000 and 40,000, and the two great establishments of the Cannon Foundry and

Marine Arsenal at Tersana, and Tophana, are both consumed. Thus is Providence fighting for the deliverance of the Greeks, and the destruction of the Crescent, which we sincerely pray may speedily wane to rise no more.

It is stated that 300,000 Greeks have been massacred in the whole by the Turks, and that the total number of the refugees cannot be less than 200,000.

The Canton daily paper announces that the day of the New Moon (November 18) which he had chosen as an auspicious day for receiving the seat of his new appointment to the office of Fooyuen, i. e. 'soother of the people,' the place next to that of Governor-general of the province, Chin, a Member of the Military Board at Peking, &c. early went forth of his mansion, and proceeded to the temple of Confucius, to the temple of the deified warrior, Kwan-foottoze; to the Dragon Kin, or Sea God temple, to the Queen of Heaven's temple; to the Fire God temple; to the City God temple, and to the Wind God temple; at each of which he worshipped and offered incense.—Then followed a proclamation. The following is a part of the consolation it contains for the sufferers at Canton: 'the showery gale of Canton is all at once consumed, like the gaudy insect that rushes into the burning flame: such an event has not taken place for several hundred years. You, Gentlemen merchants, poor natives and foreigners, who have suffered this Heaven-sent calamity, are not the only persons, whose hearts are grieved and wounded. I, the Fo-uen, since my ears heard it, and my eyes saw it, have not for a moment ceased to feel bodily pain and mental anguish, on account of it. But the proverb says, 'of every drink and every filled cup, there are none that are not previously fixed by fate.' This judgment of fire, was, no doubt, occasioned by the numerical destinies of the Pearl River, (which runs past the city and suburbs.) But I desire that you all, Gentlemen, merchants, poor natives, and foreigners, will every one quietly submit to a righteous destiny: do not sorrow, grieve, lament, and sigh; you must not repine at heaven nor criminate man; and so in vain add to your troubles and vexation; but it is incumbent on you to receive the warning from Heaven above, repent of your sins, examine yourselves, and always preserve impressed on your mind the four words,—'Heavenly principles—good Heart;' and readily acting according to these, you will not be ashamed before the discerning Gods, and no doubt the high Heaven will silently assist you; and how do you know but that the residue left by the fiery flames shall re-arise in piles of gold and heaps of gems, and riches and honours? You that have the power, are hereby commanded to hasten to rebuild, on the original site and foundations, which you must not overstep to encroach on your neighbours; for if you do so great an offence, you will be prosecuted and punished without mercy. As to the poor who have been burnt out, and have no dwellings, I have directed the Local Magistrates to hasten and draw out a list of the names, and give grain, and exercise compassion.

HOME.

Canonisation of two Malefactors.—On Saturday last, two men named Rourke and Hassett, were executed at Ennis, for a burglary committed near Cratloe, which was so clearly proved on their trial, that not a shadow of doubt remained of their guilt; as even the testimony of the witnesses produced on the defence tended to confirm the evidence given by the prosecutor. After this being premised, it will surprise our readers to learn, that on the drop, before they were launched into eternity, they both declared to the surrounding multitude that 'they died innocent!' One of them was about to make some further observation, which was prevented by the Rev. Confessor, who desired him to stop; he had said enough. While the same priest was returning through the crowded assemblage, he observed some of the relatives of the sufferers lamenting their untimely end, he desired them to desist, telling them that 'they ought rather to rejoice, for the persons whom they lamented, were both saints in heaven, he had taken care to settle that affair for them!' This pious father's influence with St. Peter is so great, that he can not only pop into heaven, malefactors at pleasure, but can even enrol them among the saints, if we are to credit his own assertions; for, next day, addressing his congregation on the subject, he desired them to kneel down before the altar, and implore the blessing and intercession of St. Rourke, and St. Hassett, who were cruelly sacrificed the day before, for they both died as innocent as the Son of God!! He then, with true Christian charity, vented forth a shower of anathemas and curses, against their prosecutors, and concluded his address by the following ejaculation:—'May the curse of God melt their prosecutors off the face of the earth before a week!' He then directed the attention of the flock to the attempts which had been made to bring the Barony of Islands under the Insurrection Act, and begged that they would shew their gratitude to such of the Magistrates as had opposed its introduction by protecting their properties. The truth of this statement, however singular, and apparently incredible, we can have verified by oath. The officiating priest had, in a previous manner, rendered himself conspicuous, by burning the bibles. &c. in the gaol.—*Antidote.*—*Irish News.*

James Croker and Thomas Randall were executed at Aylesbury, Bucks. on the 6th of March. Randall was about 24 years of age. Their crime was murder; having killed an aged couple, keepers of a turnpike-gate, in hopes of obtaining great booty. Croker stated, 'that he was brought to this ignominious death, by indulging in *Sabbath-breaking*, drunkenness, and giving his company to bad women.' Randall also stated that '*Sabbath-breaking* was the first cause of his ruin.'

House of Commons, March 19. Slave Trade.—Mr. Wilberforce rose, he said, to present a petition of great importance to the interests of the country; a petition which called upon Parliament for the speedy termination of slavery throughout the British Colonies. The subject was in itself a recommendation to a British House of Commons: but it was still more enhanced,

when it was considered that the party from whom it came were entitled to particular favour, because they were a set of men of no political or party connection, and who never called upon Parliament but when they claimed something which affected the general interests of humanity. This petition came from the Society commonly called Quakers, and when he took a retrospect of the attempts made to abolish the Slave Trade, he found that the first petition presented against the system was presented by this body.—(Hear, hear.) They acted upon the great principle of duty, humanity and religion; and the event has proved that there was not one line of conduct for the interests of the country, and another for justice and humanity. These gentlemen were of a retiring disposition and quiet habits, not connected with the differences of party, and who did not generally take much interest in those questions which excited the attention of others. They only came forward when compelled by the obligations of justice, and when they could do it without doing violence to the modesty which marked their conduct. He did not wonder that the circumstance of being obliged to petition a British House of Commons for the abolition of slavery, should recall to men's minds the anomaly that the first nation on earth—that nation where true liberty alone deserved the name—a nation where all its blessings were extended to the whole community—that a country so enlightened, should yet be charged with the guilt of slavery. It was strange to see this stain upon our liberty continue from year to year—nay, from century to century, without being yet able to effect its final abolition. The petition was particularly deserving of attention, because it was against slavery wherever it existed.

March 26.—Mr. Hume presented a petition in the Commons for the Remission of the Fines of Mary Ann Carlile. Mr. H. challenged those persons who approved of prosecutions similar to that which had been instituted against the defendant, to point out any passage in the New Testament, from which it would appear that the Founder of the Christian Religion warranted any prosecution on account of the promulgation of any opinions on religious subjects. The contrary was the fact; for when the followers of Christ called upon him to bring down fire from heaven, to destroy the unbelievers; he said to them, 'You know not what you do:' as much as to say, that was a measure which ought not to be followed.—Mr. RICARDO observed, all religious opinions however absurd and extravagant, might be conscientiously believed by some individuals: why then, was one man to set up his ideas on the subject as the criterion from which no other was to be allowed to differ with impunity? Why was one man to be considered as infallible, and all his fellow-men as frail and erring creatures? Such a doctrine ought not to be tolerated; it savoured too much of the inquisition to be received as genuine, in a free country like England.—A fair and free discussion ought to be allowed on all religious topics. Sir T. ACLAND read some passages from Carlile's Works, and pleaded their mischievous tendency. Mr. PEAR said they unsettled the faith of those who had not opportunity to examine for them.

selves. Mr. WILBERFORCE considered Home and Mirabeau as writers to be tolerated because they reasoned: for it was the glory of the Christian Faith, that it appealed to reason and common sense; but he considered the works under discussion as ribaldry, obscenity and indecency. The petition was ordered to be printed.

At the Leicester Assizes, the Rev. Richard Dawes, being examined as a witness, spoke in so low a tone of voice, as to be inaudible on the bench:—Mr. Justice Park said to him, 'Pray, speak up, Sir. I am quite surprised that you don't speak up. This very day at Church, you spoke in so low a tone of voice, that I could not hear one word from you, near as I was to you: (a laugh) I am quite serious. The clerk that does not speak up is good for nothing.

In St. John's library, Oxford, is a picture of Charles I, done with a pen, the lines of which contain all the Psalms in a legible hand.

April 4.—James Holmes, aged 18, was taken by his venerable father, before the magistrate at Guildhall, charged with repeatedly robbing him. The old man, though a porter, had given his son a good education, and had endeavoured to instil into his mind good moral principles. The youth had however taken a liking to *theatrical amusements*; these temptations to every evil, and the money which the old man his father had so carefully saved up, to pay his rent, was expended in three nights, in admissions to the theatre, and supper and wine afterwards for himself and another box lobby lounge, his companion—a ladies' shoemaker, with whom he had become acquainted at the theatres.—He was committed to Bridewell for one month.

Another youth of 18, named Thornley Abrahams, of respectable appearance, was taken the same day to Marlborough-street, charged with various acts of swindling. Mr. Sass, an artist, said he was the son of a gentleman of property, and his conduct had been irreproachable until he had gone to see 'Tom and Jerry,' the performance of which had made him neglect all his studies, and his subsequent conduct, involved him in night brawls, and other follies. After a serious admonition from the magistrate, and an arrangement with the injured parties, he was dismissed. So much for the virtuous schools of theatricals, for which there are even to be found clergymen pleaders!!!

At the Taunton Assizes, Elizabeth Bryant, the mother, aged 50, and two daughters were charged with, having maliciously assaulted Ann Burgess, under the idea that she was a *witch*. The poor old woman had been sadly wounded by their drawing blood, to prevent her supposed witchcraft. The prisoners in consequence of their ignorance, received a slight punishment in proportion to the crime.

A report is in circulation that one of Swedenborg's followers cut off the head of the corpse of the leader, as a precious relic, after it was interred in the Swedish Church, Ratcliffe High-way. It is however contradicted by the Rev. S. Noble, one of the preachers of the Swedenborgians, who says it was only done by request of a craniologist to see what peculiar properties belonged to his skull.

DIED. April 12. at the residence at Fairy Hill, near Swansea, the Right Hon. Baroness Barham. Her ladyship was a decided friend of religion, and with a spirit averse to illiberality, she promoted and supported the cause of God, without regard to sect or party. Her loss will be greatly felt by the poor, for whose children she provided the means of education, and to whom she was in every respect a generous benefactress.

At St. John's Rectory, Southwark, in his 68th year, universally respected, and deeply lamented, the Rev. Wm. Jarvis, Abdy. M. A. more than 40 years the resident minister of that parish.

PUBLIC MEETINGS IN MAY.

A. M. means Annual Meeting, A. S. Annual Sermon, A. B. Annual Breakfast. The names are Preachers or Chairmen. M. Morning, N. Noon, A. Afternoon, and E. Evening.

May 1st, 12 N. London Society for promoting Christianity among the Jews, sale of ladies' useful work, — Crown and Anchor, Strand; 6½ E. Wesleyan Missionary Society, A. S. Rev. ROB. NEWTON, City Road Chapel; 2 A. Irish Society of London, A. M. Bishop of GLOUCESTER, Freemasons' Hall.—2d, 11 M. Wesleyan Missionary Society, A. S. Rev. WILLIAM JAY, Great Queen-street Chapel; 6½ E. Wesleyan Missionary Society, A. S. Rev. ROB. WOOD, Long Lane Chapel, Borough; 6 E. Irish Society of London, A. S. Rev. ROB. DALY, St. Ann's, Blackfriars.—5th, 11 M. Wesleyan Missionary Society, A. M. JOS. BUTTERWORTH, Esq. M. P. City Road Chapel; 6½ E. Church Missionary Society, A. S. Rev. W. CUNNINGHAM, Christ Church, Newgate-street.—6th, 12 N. Church Missionary Society, A. M. Admiral Lord GAMBIER, Freemasons' Hall; 12 N. London Welsh Auxiliary Bible Society, A. M. Sir W. W. WYNN, Bart. M. P. Paul's Head, Cateaton-street; 7th, 11 M. British and Foreign Bible Society, A. M. Lord TEIGNMOUTH, Freemasons' Hall; 6½ E. Prayer Book and Homily Society, A. S. Rev. H. BUDD, M. A. Christ Church, Newgate-street.—8th, 12 N. Prayer Book and Homily Society, A. M. — Stationers' Hall, Ludgate-street; 6 E. London Society for promoting Christianity among the Jews, A. S. Rev. W. THISTLETHWAITE, St. Paul, Covent-garden; 6½ E. Cambrian Society for promoting Religion among Welsh Seamen, A. M., R. H. MARTEN, Esq. Rev. Mr. Waugh, Miles's-lane.—9th, 11 M. Society for promoting Christianity among the Jews, A. M. Sir THOMAS BARING, Bart. Freemasons' Hall; 2 A. Royal Lancasterian School, A. M., H. R. H. the DUKE of SUSSEX, Great School, North-street, Finsbury; 6½ E. London Missionary Society, Welsh Sermon, Rev. W. WILLIAMS, Poultry Chapel; 7 E. Moravian Missions, A. S. Rev. T. MORTIMER, M. A. St. Clements Danes.—10th, 12 N. Hibernian Society, A. M., H. R. H. the DUKE of GLOUCESTER, Freemasons' Hall.—12th, 12 N. London Female Penitentiary, A. M. WM. WILBERFORCE, Esq. M. P. Crown and Anchor, Strand; 12 N. Port of London Society for promoting Religion among Seamen, A. M. Admiral Lord GAMBIER, G. C. B. City of London Tavern; 11 M. British

and Foreign School Society, A. M., H. R. H. the DUKE of SUSSEX, Freemasons' Hall; 6 E. London Itinerant Society, A. M. SAMUEL ROBINSON, Esq. City of London Tavern.—13th, 6 M. Sunday School Union, A. B., J. BUTTERWORTH, Esq. M. P. City of London Tavern; 10½ M. Port of London Society, A. S. ——— on board the Floating Chapel, near the London Dock Gates; 3 A. Port of London Society, A. S. ——— on board the Floating Chapel, near the London Dock Gates; 12 N. Naval and Military Bible Society, A. M. ——— King's Concert Room, Haymarket; 6 E. Irish Evangelical Society, A. M. THOMAS WALKER, Esq. London Tavern, Bishopsgate-street; 6½ E. Continental Society, A. S. Rev. Dr. WILLIAMS, St. Ann's, Blackfriars.—14th, 10½ M. London Missionary Society, A. S. Rev. JOHN LEIFCHILD, Surrey Chapel; 6 E. London Missionary Society, A. S. Rev. W. CHAPLIN, Tabernacle.—15th, 10½ M. London Missionary Society, A. M. W. A. HANKEY, Esq. Surrey Chapel; 6 E. London Missionary Society, A. S. Rev. J. M'DONALD, Tottenham Court Chapel.—16th, 6 M. Religious Tract Society, A. B. JOSEPH REYNER, Esq. City of London Tavern; 10 M. London Missionary Society, A. S. Rev. EDWIN SIDNEY, St. Ann's, Blackfriars; 6 E. London Missionary Society, Sermon to Juvenile Auxiliaries, Rev. JOSEPH FLETCHER, Spa Fields Chapel; 1 A. African Institution, A. M., H. R. H. the DUKE of GLOUCESTER, Freemasons' Hall; 6 E. London Missionary Society, Annual Communion, ——— Sion, Silver-street, Tonbridge, and Orange-street Chapels.—17th, 11 M. Protestant Society for the Protection of Religious Liberty, A. M. ——— City of London Tavern.—19th, 12 N. Merchants' Seamen's Bible Society, A. M. Admiral Lord EXMOUTH, City of London Tavern; 6 E. Home Missionary Society, A. S. Rev. THOS. ADKINS, Salters' Hall Chapel.—20th, 11 M. Home Missionary Society, A. S. Rev. Dr. WARDLAW, Craven Chapel, Great Malborough-street; 6 E. Home Missionary Society, A. M. THOMAS WALKER, Esq. Spa Fields Chapel.—21st, 12 N. Continental Society, Anniversary, Sir THOMAS BARING, Bart. Freemasons' Hall.—25th, 11 M. Society for Prison Discipline, A. S. Bishop of CHESTER, Bedford Chapel, Charles-street, Bloomsbury.—27th, 6½ E. Aged Pilgrim's Society, A. M. Rev. Dr. COLLYER, Eagle-street Chapel.

TO CORRESPONDENTS.

Mr. Bernard Barton has our thanks: we shall always be happy to hear from him, and are much gratified by his approval of our pages.

Received, *Pierius*, Rev. S. S. WILSON, J. D., H., P. D.

R. F. is left at the publishers; but as we commit rejected pieces to the flames, we again inform correspondents not to expect their being returned.

The poetry said to be *misnamed* is not so designated because of a wrong *title*, for that is *appropriate*, but because the *verse* is *not what it purports to be*. It may, however, be re-written with advantage without *altering the words*, except as the measure may require; and with *this alteration* on our parts, we shall give it a place in our pages.

THE
CHRISTIAN'S POCKET MAGAZINE,
AND
ANTI-SCEPTIC.

No. XII.

JUNE.

VOL. VIII.

NOTICE
OF
THE REV. J. RICHARDS.
(With a Portrait.)

THE Rev. J. Richards is a native of Gloucester, where his father was a respectable tradesman. His youth was spent in the vicinity of London. Having directed his views to the ministry among the Dissenters, he entered the old College, Hoxton, in the year 1799, and on the completion of his studies, was ordained to the pastoral office over the Independent Church at Stourbridge, in Worcestershire, September 28th, 1802. Mr. R. still continues to labour over the same people. Under his care the congregation has much increased, and a large and handsome place of worship been erected. He has also been exceedingly active in providing for the destitute manufacturing population around him, some of whom were without any place of worship, till he kindly exerted himself in their behalf, and with a liberality worthy of a Minister of the Gospel, was

VOL. VIII. No. XII.

x

willing to diminish his own congregation, to lay the foundation of others.

Devoting himself to these labours, and to rural enjoyments, amidst the bosom of his family, Mr. R. is little known beyond the precincts of his immediate sphere of action, where he is deservedly respected for his activity, in promoting and supporting every good cause, and where in a lovely and retired residence, and possessing a competency that enables him to gratify the feelings of a liberal mind, he is 'given to hospitality.' It is a *difficult and delicate task* to write accounts of the living. The pen of a friend sketches this outline; but his aim has been to do it with fidelity, and to say no more than is requisite to fulfil the plan of *The Christian's Pocket Magazine*.



THE ESSAYIST.—No. IX.

ON CONFORMITY TO THE WORLD.

THE Scriptures clearly divide mankind into two classes,—they that are of the world, and they that are not of the world. Whatever divisions beside may be made amongst men, this is the grand, decisive, and only division made by the heart-searching God. The characteristics by which these classes are known, are simple; 'they that are of the world, do mind the things of the world, and they that are of God, the things that are of God.' Neutrality here is a crime, for those that are not decided, are not Christians indeed and in truth.

A man therefore deceives himself who sets himself down as a servant of God, while he is the slave of the follies and maxims of the world.

But if he professes religion and is so, he not only acts an inconsistent and ruinous part, but he brings discredit on the cause which he professes to espouse, encourages others like himself in their delusions, and furnishes a ground of apology to the world, for their own indifference to eternal realities.

Hence the greatest caution is necessary in the conduct of Christians. Nothing is more difficult than to maintain the character of the amiable and consistent Christian, and at the same time maintain intercourse with the world. Family connexions, the interests of life, and accidental social intercourse, often place a Christian in the most perplexing circumstances. If he will not relax, he is exposed to the reproach of being rude and righteous over much, and charged, with serving an austere master; and if he does relax, even in that which may be truly innocent, he is then twitted with going as far as he dare, and having a propensity, if he could, of going further, and with inconsistency in travelling a part of the world's path, while he is a professed friend of God. Eagle-eyed to watch every thing that may afford an excuse for their conduct, the world are the first to allure, and the first to betray. Hence the necessity of caution and decision, and perhaps of rather incurring the charge of moroseness, than exposing oneself to the accusation of enlisting under neutral colours. Even things that are harmless in themselves but bordering upon those that are not so, will be quoted as authorities for practising the others, and the persons who engage in them be named as samples of what others may do.

To the *Christian* an appeal may readily be made, that however circumstances may some-

times throw him into such society, he is *not at home*, and while he considers his time as lost, where he can gain no profit either mental or spiritual, the after reflections which result are by no means of the most comfortable nature. He cannot help exclaiming with regret *Perdidi diem*.

Nominal Christians are most happy to screen themselves under the foibles of others, if they are in an unguarded moment hurried down the stream of worldly conformity; or to justify themselves for going two steps, where another has gone; one or to convert that into conformity, which has been but indifference. It would, however, be well, if such persons were to go 'to the law and to the testimony', to their own consciences and to God, and not to any fallible standard, to measure or justify their conduct. It would be well for them to remember that it is no where so much as intimated in Scripture, that the faults of others will cover their sins, and the condition of that man in the sight of God, must be truly bad, who has no other ground of comfort, than that the practices of others justify him in his practices.

The worldling often boasts that he is consistent, he makes no profession of religion, and therefore do what he may, he is at least no **HYPOCRITE**. But what is this but glorying in his decided alienation from God, while he is avowedly living 'without God in the world'. What a plea for the judgment-day! 'O God, I never professed to serve thee, and therefore I am no **HYPOCRITE**! I own that I served the world, but then I always avowed myself of that party, while, on the contrary, many that professed to serve thee, either betrayed thy cause, or acted most

inconsistently as thy servants!' Will not the judge justly say to such 'depart from me ye that work iniquity?'

Hence, we may conclude, that for a real Christian to be in the least degree conformed to the world, is dangerous to himself, and dangerous in its influence on others; for a professing Christian to be decidedly so, is the grossest inconsistency, and proves that while he can assume at pleasure the livery of religion, he is no genuine servant of Christ; and, for the real conformist to glory in his unmasked character, is only glorying in his shame, in his slavery to the worst of masters, and his final destruction.

CHRISTIANS! 'Be not conformed to this world.'

PROFESSORS! 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.'

WORLDLINGS! 'The friend of the world is the enemy of God.'

EGOMET.



LAWFUL AMUSEMENTS.

In reply to the Query in the Christian's Pocket Magazine.



MR. EDITOR.

As no reply to the question respecting the amusements in which a Christian may indulge, proposed in your magazine some months since, has yet appeared, I hastily venture to suggest some remarks which have occurred to my mind on ruminating on the subject, and for some of

which I am, perhaps, indebted to your review of **BODY AND SOUL.**

Those amusements are clearly unlawful for a Christian which *waste time*. This is a jewel of too much value to be thrown away. Yet, I have been shocked to hear a very common expression, namely, that of *killing time*—as though time did not, at least with regard to every human being, hasten of itself fast enough towards dissolution. When amusements are undertaken for this purpose, they can but be criminal, whatever they may be esteemed by the world. This it may be said is the *abuse* of a thing, and does not argue against the use of it. Admitted, but if the amusement itself be absolutely idle and profitless, and absorbs much time in the bargain, it is a direct violation of the scripture command to *redeem the time*.

Secondly. Amusements which *irritate the passions* are not fit for a Christian. Christians are to cultivate a spirit of meekness, but this is adding fuel to the corrupt flame of nature; besides which, when the angry passions are excited, the tongue, like a volcano, often emits the most destructive flames, quarrels ensue, and amidst it all, the name of God is blasphemed!

Here it is admitted that persons differ, and that some men can do what others cannot; and it is asked, why should they be deprived of a pleasure, which the pettish tempers of others will not allow them to enjoy? But while it is readily admitted, even by the devotees of some pastimes, that *every person* is not adapted by nature to enjoy them, do they not themselves tempt them by introducing them into their company, and making them appear singular if they do not join, or else expose their frailties by obliging them to acknowledge they

never play, because their tempers are too irritable to allow them? I wish this remark to go forth to the author of *Body and Soul*, which I consider as an answer to his pleas in behalf of some fashionable pleasures.

Thirdly. Amusements which *tend to injure the circumstances of our friends, or neighbours*, are improper. It appears to me to be little better than a polite way of robbing, for any person to study to be so clever in a game, that he may win the money of his evening's companion, and either invite him to his house, that he may gain enough from him to pay the expense of his feast, or go to his, to help to lighten the contents of his purse. If a person happen to have less sense, less command of himself, or less skill, he may always become the prey of the more wily. And how many Christmas parties are marred both by disputes at the gaming table, and by the secret feelings of dissatisfaction rancouring in the bosoms of those who have lost their money. A Christian cannot do this, for it is a direct violation of the command, 'Thou shalt love thy neighbour as thyself.' In fact, it is but a genteel way of picking the pocket and of breaking the commandment, 'Thou shalt not steal.'

Fourthly. Those amusements which lead into *bad company* ought to be avoided. By bad company, I do not merely mean persons that are notoriously profligate, but those who live 'without God in the world.' These are not fit associates for a Christian, and St. Paul tells us that 'Evil communications corrupt good manners.' I do not say, that Christians may not meet with them occasionally. The calls of business—the ties of relationship—the claims of science—the intertwined associations of life, if I may so express

myself, may render such associations occasionally necessary and proper, but a Christian joining in such society for the purposes of pleasure, when he can avoid it—is flying in the face of his frequent petition, and proving that it never came from his heart, ‘Lead us not into temptation, but deliver us from evil.’

Fifthly. Amusements that are of *ill-report* will be avoided by the Christian. There are, indeed, many amusements that are of ill-report, of which the world say, why ‘what harm is there in doing them?’ In themselves considered, and with due qualification, there is, perhaps, no harm, but we must consider them in their relative bearings, and if by sanctioning them we lead to greater evils, the wisest way is to abstain, for thus runs the inspired command, ‘Abstain from *all* APPEARANCE of evil.’ This is a very strong expression, and is not half enough considered by some Christians.

Sixthly. Any amusement *indulged in beyond proper bounds* is censurable. The term *proper* which I have used may, indeed, admit of much latitude, according to the tenderness of a man’s conscience, but in these things the Christian will study to maintain ‘a conscience void of offence towards God, and towards men.’

Seventhly. Those amusements which *unfit us for devotion* cannot be cherished by a Christian. If his mind and his conscience cannot calmly go from them to his evening worship, or his bed, they ought not for a moment to be admitted, for that which unfits us for devotion, unfits us for that state, for which we ought every moment, as far as possible, to be prepared.

Thus have I glanced at the *qualifications* by which our amusements should be guided. By these, then, some amusements must be decidedly

condemned. On these grounds *cards* will not bear a scrutiny. Not that I would go so far as to say, that for purposes of real *relaxation*, two or three members of a family may not amuse themselves by this method, though I would rather find some other, and, for one objection, deem it too stupid to afford me recreation; but I speak especially of card parties, where the charm of conversation must yield to the eternal round of worn-out words—cut—deal—trumps—tricks—ace—king—queen and knave. In the name of common sense, how is it that sense can so descend to mingle with stupidity, and men to become such children! I have seen persons thus happy at the card table, because in company they could not ‘say bo to a goose;’ and I could easily account for their ignorance, for having found that they could pass muster in society by playing a few games, they never took the least pains to cultivate their minds. Thus has the game which was invented to amuse a melancholy king, Charles VI. of France, become the fashionable amusement of the world, who virtually own, by the practice, that they too are all melancholy while destitute of religion, and who contrive—

‘————— by idleness

To fill the void of an unfurnish’d brain,
To palliate dullness, and give *time* a shove.’

This contemptible mode of spending time has not merely been condemned by those who are thought strait sectarians, but by others, writers who cannot be suspected of *Methodism*. ‘I cannot but suspect,’ says the RAMBLER, ‘that this odious fashion is produced by a conspiracy of the old, the ugly, and the ignorant, against the young and beautiful, the witty, and the gay, as a contrivance

to level all distinctions of nature, and of art, to confound the world in a chaos of folly, to take from those who could outshine them, all the advantages of mind and body, to withhold youth from its natural pleasures, deprive wit of its influence, and beauty of its charms, to fix those hearts upon money to which love has hitherto been entitled, to sink life into a tedious uniformity, and to allow it no other hopes or fears, but that of robbing or being robbed.'—No. 15.

JOHNSON is my prose authority, and no one ever suspected Johnson of Methodism. Let me next quote PYE as my poet—COWPER or MONTGOMERY might not be heard, but Pye may obtain an audience:—

' See where around the silent vot'ries sit,
To radiant beauty blind, and deaf to wit;
Each vacant eye appears with wisdom fraught,
Each solemn blockhead looks as if he thought;
Here coward insolence insults the bold,
And selfish av'rice boasts his love of gold;
Ill temper vents her spleen without offence,
And pompous dullness triumphs over sense.'

The THEATRE must also be condemned. It really is ridiculous to see a man aping human follies and infirmities—the Zany of the mob, or worse than ridiculous, to mock misery by shamming the unfortunate, and even the mad. Were not these things authorized by fashion, the actors in them would be viewed as misanthropes who enjoyed human misery, and, indeed, few of those who delight in these scenes are to be found visiting the real haunts of woe. Fiction with them sometimes draws a tear, but reality does not. For these causes, the Christian will avoid the theatre, for it is not there that the finest feelings of nature are culti-

yated, and the heart made better. The company too is an objection to the theatrical circle, for though some plead that there vice is seen in a deformity to make it hated, and virtue in a loveliness to make it admired, it is a remarkable fact, that the most vicious always delight in such scenes, and that virtue has been often injured and ruined, but rarely improved by the stage; and as for actors, if the doctrines they teach are to have so good an effect on their auditors, how is it that it has so little on themselves, so that they are almost always suspected, and are too often found deviating from the paths of virtue! The time occupied in, as well as the season chosen for theatrical pursuits, renders them unfit for the Christian. Hence, 'Fathers of the Church, Philosophers, and Divines, enlightened Statesmen, and genuine Patriots, have all concurred to consider the stage as dangerous and destructive.'

The *ball room*, properly so called, cannot, for some of the reasons assigned, be deemed a fit place for the Christian. I will not positively say, that dancing in itself considered, and if confined to the young folks in the school, or the family, is to be viewed as an evil; but its tendency to fascinate the mind, and lead to the ambition of appearing in the ball room, the indiscriminate mixture of the young of both sexes there, the indecorous dress and attitudes often mingled with those scenes, the time they occupy at night, and absorb by wasting the strength for the day, and the destruction which they frequently occasion to health by overheating the blood, and then hurrying from the hot room into the damp air of midnight—are all arguments which may be justly employed against the assembly. I will not mention the occasion of the fate of John the Baptist, which

some have quoted as an argument against the ball room, because I have before observed that the abuse of a thing is no argument against its use.

Dice, and other desperate games at chance, are condemned by the law as *immoral*, and this of itself is a sufficient argument to lead the Christian to abstain from them, I therefore merely allude to them in passing.

I am not averse to recreation, and therefore if any amusement can be found not of ill report, I do not, in my conscience, view it as incompatible with the Christian character. Hence, many of the pious old divines were accustomed to play at draughts, and chess, and other similar games; and it is evident, that their hard studies required some relaxation of mind, and the change, though mental, especially in the last-named amusement, no doubt rendered them better fit to pursue those laborious researches, of which they have left so many samples for the benefit of posterity.

What is recreation to one is not so to another, according to a person's employment and the cast of his mind. Hence, others have engaged in angling, &c., which though some have condemned as cruel, finds an apology in our Lord's commanding *a hook* to be cast into the sea.

Music and drawing are also pleasant recreations. Reading is so for the man of business, if he have a taste for it; but to those whose professions are of a mental kind, recreation must be of a different nature—either mental diversion, or bodily exercise.

Hence, the thoughts are transported to athletic games, such as cricket, tennis ball, trap ball, &c.

All these amusements must, in moderation, be beneficial to the health; and it is to be regretted

that many ministers, as well, perhaps, as others, do not live out half their useful days, and waste away under debility, and other evils arising from close application, because they will not offend 'a weak brother,' who thinks it a crime to enjoy any amusement. to play at any game, to angle, or to strike a ball.

I am a studious man, Sir, and I do none of these things; but had I time, I am sure they would be serviceable to my health, and if I can without sin promote that, I am not acting unlike a Christian.

Riding, walking, or gardening, are not always substitutes for light amusements. I find my thoughts as deeply engaged on horseback, or in pacing the garden, or the field, as in my study; and the labours of a gardener, though but for a very short time, unfit me for all mental labour for the rest of the day.

In whatever engages us of a secular kind, and especially recreations, we should particularly let our 'moderation be known unto all men;' and let every man be thoroughly persuaded in his own mind, as I am not to be guided by scared consciences, so I do not consider myself amenable to weak minds. I think myself an impartial judge on this point, as I rarely enjoy any kind of recreation, and I wish to regard the rule of the Apostle, 'Whether ye eat or drink, or whatever ye do, do all to the glory of God.' EGOMST.



SPECIMENS OF FRENCH PREACHERS.

Translated expressly for this Work.

DAVID EUSTACHE, *Minister of the Reformed Church at Montpellier, about 1659.*

THE SOUL.

The soul is a spiritual substance which sur-

Y

vives the death of the body: it is not necessary that the pilot should perish when his vessel is dashed to pieces, nor the rider when his horse is killed, nor the player of the lute, when his instrument is broken. The soul is in the body, and is not the body; it neither increases nor diminishes with the body; its knowledge even augments as the body becomes enfeebled; it is not wounded with the body, but remains entire, though the body is deprived of any member; it still lives, when the body expires. Our senses are offended by the force of objects; the sight by too strong a light, the hearing by too powerful a noise, the taste by bitterness, the smell by a piquant odour, and the touch by fire, but the more intelligible and powerful an object, the more force and satisfaction it communicates to the soul. The soul is exempt from that which destroys material substances, and even when the body begins to decay, it exhibits more force than when it had all its health. Besides, if the soul be not immortal, what will become of the mercy and justice of God? The good will then be without reward, and the wicked without punishment?



HINTS ON SCRIPTURE.—No. II.

Ps. 119. Thy word is very pure, therefore thy servant loveth it.

Were we to search into the reasons why the generality of Infidels dislike the word of God, we should find them to be founded on its *purity*. 'Light is come into the world and men love darkness rather than light, because their deeds are evil.' The word of God does not allow of sin

and reprove it, and smites the conscience on account of it, therefore men will not come to this word 'lest their deeds should be reprov'd.'

GOD'S WORD IS VERY PURE. This is the first assertion in the passage. It has God for its *author*, and he is the foundation of purity. All the parts of that word are beams emanating from the Sun of Righteousness. Hence there is in that word *no falsehood*, for he is 'a God of Truth,' *no error*, for 'his understanding is perfect.' Whatever is corrupt has a tendency to decay, but like its Author 'the Word of God abideth for ever.' While all things around us change, and the best human institutions become defective, and wax old and degenerate, and all the productions of nature through sin, tend to dissolution, 'the Scriptures cannot be broken.' The truths they contain, and the blessings they promise, like their great Author, continue 'the same yesterday, to-day, and for ever.' The *influence* of the Word of God is pure.—Where does it commend sin? Where does it recommend that which is impious, to the peace, and order, and liberty, and happiness of mankind? It is the best guide of youth against the snares of passion and temptation. 'Wherewithal shall a young man cleanse his way? by taking heed thereto, according to thy word.' It draws away the thoughts from being engrossed by a corrupt and perishing world, and teaches us to follow after holiness; and guided by its rays we are led to the state of eternal purity and joy.—Hence the word of God is *very pure*, for like the finest gold it will bear the strictest scrutiny. Its doctrines, its precepts, its promises, are all holy in their nature and tendency.

GOD'S SERVANTS LOVE HIS WORD. This is

the second assertion contained in the passage, for David was but a model of all God's servants. This love will be manifested by *frequently perusing the word of God*, as we naturally read what we most love.—By *treasuring it up in the memory*. By *meditating upon it*, and by obedience to *all its precepts*. It is true the Christian discovers his daily defects, by bringing his heart and life to this just mirror, but on this account it is that he loves it more, he asks its scrutiny, wishes to be reprov'd by it, when he errs, and comes often to it that he may offend against it less. 'Thy word have I hid in my heart that I might not sin against thee.'



CRITICAL REMARKS ON SCRIPTURE.

No. V.

ORIGINAL AND SELECT.

From the Interleaved Bible of a Deceased Clergyman.

Genesis, chap. 6.

2. *The Sons of God*, the descendants of Seth who called themselves by that name in contradistinction to those of Cain, who probably in the height of their impiety disclaimed the divine original of man.—*Revel. Examined with Candour*, p. 168.

—*Wives of all which they chose*: i. e. as many as they liked. Id. *ibid.*

3. *His days shall be 120 years*. From Gen. 5. 32, compared with Gen. 8. 13, the flood must happen but 100 years after these words seem to have been spoken: though if we compute not from the time when this was threatened, but from the beginning of man's apostacy, which we may suppose to have been then 20 years, there will be

no difficulty, or else the threatening, though placed after it, might be denounced 20 years before the 500th year of Noah's age. St. Jerom indeed, says, (Quest. in Gen:) the time allowed was shortened for their contumacy. *JENKINS' Reasonableness of Christianity*. Vol. 2. chap. 6. p. 149.

14. *Gopher wood*: The LXX translated it Square Wood, and Vossius to explain this Translation, quotes Theophastrus, who mentions a tree with four angles, but 'tis probable the LXX meant only planks, sawn and cut. The vulgar has it 'Woods made smooth,' which differs not in sense. *SIMON's Crit. Hist.*

CHAP. VII.

9. *Two and two*. Noah did not carry them in, but by special instinct they went in themselves, by his permission.

23. *Every living substance was destroyed*: The same thing is said in the two former verses, and Père Simon finds fault with the repetition. But who knows but it might be to assure us of the truth of the thing which God foresaw some men would not believe.—*LORIMER's Examination of Père Simon's Crit. Hist.*



ON THE RESURRECTION OF LAZARUS.

From Haydon's Description of his Great Picture on that Subject.



The relation by St. John of this dreadful miracle the resurrection of Lazarus, is stamped with such touches of nature in character and description, that there is every evidence of its being written by an *eye-witness to a fact*.

The Evangelist was not what is called a man of genius: he did not seek fame by inventions, and fill them with characters to astonish the world by their truth of feeling, like Homer or Shakspeare: he simply relates what he evidently witnessed, and if any thing like dramatic variety appears in his narration, it is the dramatic variety inherent in the account of any circumstance, and its effect on any given number of people, calculated by education or character to receive it in different ways.

Thus, the moment that Martha heard of our Saviour's arrival, *she* went forth with her characteristic eagerness to meet him, but Mary, as was natural to her sentimental and pathetic heart, sat still in the house, unwilling to obtrude herself, and afraid to meet the Divine Being who loved her brother; or, overcome by that sluggish dislike to action with which grief affects us all: at last, when Mary was informed by her sister that Christ had asked for her, she went out hastily, as if to repair any apparent neglect; the Jews, who had not heard what Martha said, (because it was whispered,) naturally believed she went out to weep at the grave—how exactly like facts are these unaffected incidents!

Martha first says, 'Lord, if thou hadst been here my brother had not died,' and that she knew that even then God would grant whatsoever he asked of him, and yet when our Saviour assures her her brother shall rise again, she cannot bring her mind to believe that Christ means *at that moment*, even by his power, though she avoids expressing her doubt of the immediate resurrection of her brother, by asserting her conviction of his resurrection at the last day; and again, when Christ, as if to force her acknowledgment of the extent of her confidence in him, distinctly asserts, that he who believes in him, though *he were dead*, yet shall he rise again, and decidedly questions her as to her belief, she still evades a positive answer to it by saying she believes him to be Christ, the Son of God, and immediately goes her way to her sister!

Our Saviour then comes to the grave and orders the stone to be taken away; Martha cannot imagine it can be for any purpose but to see Lazarus, and infers that his body was decayed, when Christ, as if in rebuke for her obstinate blindness of mind, solemnly replied, Said I not unto thee, if thou wouldst believe, thou shouldst see the glory of God?

The eagerness, mixed confidence, and doubt of Martha, the inward still grief of Mary, the wonder of the Jews at Christ's weeping, and the natural inquiry of, why he who opened the eyes of the blind did not prevent the death of one he loved? the commanding confidence of Christ in his own power, and his first seeming reproof of the sisters for lamenting a loss he could, and meant to restore, till his own tender heart, overpowered from sympathy at seeing such intense sorrow among those he loved, made him weep too, when he himself was confident he would instantly revive the friend he was bewailing, are touches of character so deep and so true, so likely and so probable, so unlike the artificial importance of any account of any great character when divinity is asserted, and imposture intended, that as an individual, I declare solemnly, before

God, I never read this narrative but I rise from it with an intense and deeply-rooted conviction that this is the account, the unaffected account of an event, and its attendant circumstances, by one who witnessed it, and who tells it not because he thinks it wonderful, or wishes to make others think it so, but because it is one of the actions of a Master he believed divine, and the history of which would have been imperfect if he had omitted to relate one of the most important events in it.

I cannot imagine how any man can read this relation carefully through, and then conscientiously believe it bears incontrovertible evidence of being a *false* account of a thing that *never* happened, by one who *never* saw it!

Can it be believed by any one, that the apostle of a Master, the essence of whose divine doctrines was a continual reproof of all hypocrisy, lying, impurity, and imposture, should in the account of that Master's actions violate the most sacred obligations of truth, when his memory must have been yet teeming with Christ's tortures on the cross? Is it likely that St. John, after having seen his Master expire the victim of his own heroic exposure of hypocrisy and wickedness, should himself be guilty of that which his divine Master lost his life for openly condemning? no; the reverse is the greater probability. It is infinitely more probable that he would have preferred death to imposture, than that he would have been guilty of a falsehood to uphold a system whose great principle is a sweeping condemnation of all falsehood.

It appears to me impossible for any man, not controuled by the prejudiced fear of being prejudiced by early education in religion, to read this chapter, and then believe Jesus Christ did not raise Lazarus from the dead, and that St. John did not see it accomplished.



HELPS FROM FELLOW LABOURERS. No. VIII.



THERE IS A TONGUE IN EVERY LEAF.

There is a tongue in every leaf!

A voice in every rill!

A voice that speaketh every-where,
In flood and fire, through earth and air;

A tongue that's never still!

'Tis the Great Spirit, wide diffused

Through every thing we see,

That with our spirits communeth

Of things mysterious—Life and Death,

Time and Eternity!

I see Him in the blazing sun,
And in the thunder cloud;
I hear Him in the mighty roar
That rusheth through the forests hoar,
When winds are piping loud.

I see Him, hear Him, *every-where*,
In *all things*—darkness, light,
Silence, and sound; but, most of all,
When slumber's dusky curtains fall,
At the dead hour of night.

I feel Him in the silent dews,
By grateful earth betrayed;
I feel Him in the gentle showers,
The soft south wind, the breath of flowers,
The sunshine, and the shade.

And yet (ungrateful that I am!)
I've turned in sullen mood
From all these things, whereof He said,
When the great whole was finished,
That they were 'very good.'

My sadness on the loveliest things
Fell like unwholesome dew—
The darkness that encompass'd me,
The gloom I felt so palpably,
Mine own dark spirit threw.

Yet He was patient, slow to wrath,
Though every day provoked,
By selfish, pining, discontent,
Acceptance cold, or negligent,
And promises revoked.

And still the same rich feast was spread
For my insensate heart—
Not always so—I woke again
To join creation's raptuous strain—
'O Lord, how good thou art!'

The clouds drew up, the shadows fled,
 The glorious sun broke out;
 And love, and hope, and gratitude,
 Dispell'd that miserable mood
 Of darkness, and of doubt.

C.

Blackwood's Edinburgh Magazine.



THE ANTI-SCEPTIC.

THE BIBLE RESCUED FROM SCEPTICAL ASPERSIONS.

'Hear the just law—the judgment of the skies!
 He that hates truth shall be the dupe of lies:
 And he that *will* be cheated to the last,
 Delusions strong as Hell shall bind him fast.'

MR. EDITOR,

It has long been the practice of Infidels, to impose upon the *simple* and *unwary* by representing the Scripture as the source of human woe. They seem to connect *every evil* with the promulgation of the sacred volume; and upon *their* hypothesis, we might imagine, that if the word of God and the principles of Christianity, were completely banished from the world, it would experience the most happy change of condition. According to the mode of argument adopted by these *exclusive* rationalists, we must take away the Bible, and the universe will be immediately purified from every vice, and freed from every pain. I suppose opposition will cease; bad tempers and passions be suppressed; nations live in the utmost friendship with each other; diseases fly from every shore; death be driven from all lands; and storms, earthquakes, and dangers, no longer distress the tender sensibilities of mankind. *Really, Sir*, if we believe the *Sceptic*,—we shall be tempted almost to imagine, that 'an effluvia escapes from the *Bible*, which renders the air pestilential, and scatters disease and destruction around us in every quarter;—that the genius of *divine Reve-*

lation fills the human heart with anger, foment discord in society, and converts a peaceable world into a field of blood.

I presume, however, notwithstanding the ignorance, and bitterness, and impudence of the most *daring* opponent of holy writ, he is not prepared to charge the sacred volume as the author or abettor of crimes amongst *any people* to whom its pages have never been opened; nor even its existence known.

But, Mr. Editor, when a depraved heart is too indolent for research, too obstinate for conviction; too envenomed to admit the antidote of moral poison; and too virulent to listen to the words of truth and soberness—it will feed its appetite on *calumny*; and *exult* in the most preposterous reports, that traduce the object of its aversion:—and thus the sceptic treats the bible.

Nevertheless, it behoves the friends of order, of humanity, and of God, to repel the accusations of unbelief against the word of life, and shew the state of society where the scriptures have been unknown, and are not *now* received.

If the removal of the inspired volume would secure humane laws and general happiness to the world, those parts which *never had* the sacred records as a rule of conduct, must shew us such a condition, as a proof of the fact asserted, and a model for universal imitation,

Well then, Behold CARTHAGE *without the Bible!* Was it all amiableness, all felicity, and all perfection? No! 'The children of the nobility were sacrificed to SATURN.' And when certain calamities were experienced in *that* city, the inhabitants believed, that they were inflicted because *ignoble* blood had been substituted in their offerings for *that* which was *honourable!* and to appease the wrath of their offended Deity, they immolated *two hundred* children of high lineal descent in one sacrifice.

Behold mighty Rome *without the Bible!* Of course all her institutions are inimitably excellent, and happiness is diffused through every class of her com-

munity! Let her laws prove her superior wisdom and kindness. A creditor was allowed to seize his insolvent debtor, and put him in chains: he might expose him for sale three market days, and if not sold at the expiration of the third, put him to death. 'If there were many creditors, they were permitted to tear and divide his body among them.'

'A father had the right of life and death over his children, and was permitted, by the laws of *Rome*, to expose his own offspring to perish.'

A husband had a right to put his wife to death without the formality of a public trial. 'The sports of the gladiators, the licentiousness of divorce, the exposing of infants and slaves, the procuring abortions, the public establishment of brothels; all subsisted at *Rome*.'

Xenophon relates, without any marks of reprobation, that the most unnatural crimes were encouraged by the laws of several Grecian states. 'Among the Phœnicians, a father, to avert some public calamity, did not scruple to immolate his own child; nor a husband to plunge his knife into a heart as dear unto him as his own.'

The laws of *Sparta* commanded weak or deformed children to be destroyed.

The ancient Germans offered human victims in sacrifice. Prior to the introduction of the scriptures among them, our ancestors in *BRITAIN* immolated their children to idols, painted their bodies with the juice of wood, went in a state of nudity, and had their wives in common.

The Indians of North and South America, like other barbarians, treat their females with the greatest cruelty; their prisoners of war are made to undergo the most excruciating tortures of a savage ferocity; and the moment they fall by the deadly weapon of their conquerors, their bodies are dressed up as a delicious feast, on which all join in eating with the most greedy exultation.

The Hindoo females deem it an honour to burn upon the funeral piles of their departed husbands. A father

in Congo, a country of Africa, will sell a son or a daughter, or perhaps both, for a piece of cloth, a collar or girdle of coral or beads, and often for a bottle of wine or brandy.

The *Negroes*, for a slight offence, will assignate a whole family, none daring to dispute the propriety of the punishment. The polite Chinese expose their infant offspring, particularly their females, to destruction.

These, Sir, are some of the amiable characteristics, fine feelings, happy associations, gentle manners, humane principles, and rational practices, of the people who have not been corrupted by the scriptures.

Here is nature, pure nature ; nature uninfluenced, unsophisticated, and untaught by revelation.

Who does not admire its conduct, and long for its universal sway, to banish the word of God from the earth, as a dangerous interference with the attractions of sanguinary rites, superstitious forms, and all the unbridled passions of ferocious beings, stained with human blood ?

O ! but the professors of Christianity have been cruel in their deeds :—*they* have erected inquisitions, and invented different modes of torture ; *they* have persecuted even unto death. Indeed they have ; but Christianity itself never approved their conduct : never acknowledged them as its friends ; never uttered a syllable to justify the hostility of man to man. Its language is the extent of forbearance ; and its maxims are the essence of kindness.

It commands men to imitate the beneficence of God, To love their enemies, to return blessings for curses, and to do good to them by whom they are hated. ' Recompense to no man evil for evil. Provide things honest in the sight of all men. If possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves. Vengeance is mine ; saith the Lord.' Do these precepts warrant persecution ? Let the sceptic, then, who charges the revelation of eternal mercy with the misdeeds of any of its professed admirers,

' Kneel, now, and lay his forehead in the dust ;
Blush if he can, not petrified he must.

Turkey has substituted the Alcoran for the Bible ; and what are her superior advantages in consequence of the scriptures being unknown ? The grand Seignior is master of the *goods* and *lives* of his subjects ; and they are little better than slaves.

Then, to adopt the language of an excellent writer on this very point—' Go to your natural Religion ; lay before her Mahomet and his disciples, arrayed in armour and in blood, riding in triumph over the spoils of thousands, who fell by his victorious sword. Shew her the cities which he set in flames ; the countries which he ravaged and destroyed ; and the miserable distress of the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements. Shew her the prophet's chamber, his concubines and wives. Let her see his adultery, and hear him allege Revelation and Divine Commission to justify his lust and oppression. When she is tired with this prospect, then shew her the blessed Jesus, humble and meek, doing good to all the sons of men ; patiently instructing the ignorant and perverse. Let her see him in his most retired privacies ; let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his homely fare, and hear his heavenly discourses. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors—" Father, forgive them, for they know not what they do." When Natural Religion has viewed both, ask, Which is the prophet of God ? But her answer we have already had, when she saw part of this scene through the eyes of the centurion, who attended at the cross. By him she spoke and said,—" Truly, this man was the son of God." '

The Bible is a book of pure laws, sublime doc-

trines, and faithful promises: it makes the simple intelligent, and has produced the most happy changes in societies, families and individuals. Let not the infidel, therefore, expose his own folly, by accusing the *volume of grace* as the source of human wretchedness; and madly bring destruction upon his own head, by assailing and blaspheming eternal wisdom.

‘In vain he points his powers against the skies,
In vain he closes or averts his eyes,
Truth will intrude; she bids him *yet beware*,
And shakes the SCEPTIC in the scorner’s chair.’

The French philosophists were a set of men who entered into a combination to overturn Christianity, and if the Scriptures had promulgated their doctrines, they would indeed have been a deadly poison to the *morals* and *comfort* of society.

Those deluded creatures, with Voltaire at their head, asserted, ‘The *Universal Cause*, that God of the Philosophers, of the Jews, and of the Christians, is but a chimera, and a phantom. The phænomena of nature only prove the existence of God to a *few prepossessed men*:—so far from bespeaking a God, they are but the necessary effects of matter prodigiously diversified.

* * * * * We cannot know whether a God really exists, or whether there is the smallest difference between good and evil, or vice and virtue. * * * * The immortality of the soul * * * * is a barbarous, desperate, fatal tenet, and contrary to all legislation. All ideas of justice and injustice, of glory and infamy, are purely arbitrary, and dependent on custom. Conscience and remorse are nothing but the *foresight* of those physical penalties to which crimes expose us. The man who is above the law can commit, without remorse, the dishonest act that may serve his purpose. The fear of God, so far from being the beginning of wisdom, should be the beginning of folly. The command to love one’s parents is more the work of education than of nature. Modesty is only an invention of refined voluptuousness. The law, which condemns married people to live together, becomes barbarous and cruel on the day they cease to love one another.’

These extracts, from the secret correspondence and public writings of the French infidels, shew us the nature and tendency of their horrid system. Let a man *once* have the boldness to adopt it, and he is prepared for *the blackest deeds of an incarnate fiend*. And, are we to reject the Revelation of God for such *awful principles* as these? No! I would say, respecting both the Philosophists and their adherents, 'O, my soul, come not thou into their secret; unto their assembly mine honour be not thou united.' *Their* hatred to the word of life is one of its highest commendations; and *their* aspersions against *that hallowed book*, are a strong proof of its intrinsic purity.

It has civilized barbarous nations, and implanted tender feelings in savage breasts:—instead of being the cause of *crime* and *misery* to mankind, it has preserved an untold number from the paths of vice; made myriads of human creatures *happy* under their deepest afflictions, and *triumphant* in death.

'*There and there only* (though the Deist rave,
And Atheist, if earth bear so base a slave);
There and there only is the power to save.
There no delusive hope invites despair;
No mockery meets you, no deception *there*.
The spells and charms, that blinded you before,
All vanish *there*, and fascinate no more.
I am no preacher, let this hint suffice—
The cross once seen is death to every vice.'

I remain, Mr. Editor, your's, &c.

T. W.

London, May, 1823.

WITNESSES FOR CHRISTIANITY.—No. 2.

In the inspired writings, truth, without a mixture of error, shines forth in all its energetic lustre; constraining the unprejudiced reader to acknowledge that none but the Deity himself could be the author of them. Read the Holy Scriptures with accuracy and candour, and you will find, in their humble plainness,

nounced 'highly judicious, free from all violent accommodations of the literal meaning, and characteristically Evangelical.'

THE MONTHLY CENSOR notices under theology—
 I. *Palæromaica, or Disquisitions*, enquiring whether the Hellenistic style is not Latin-Greek. II. The BISHOP OF ST. DAVID'S *Greek Original of the New Testament asserted*. III. TEBBS'S *Essay on the Scripture Doctrines of Adultery and Divorce*. IV. POLWHELE'S *Essay on Marriage, Adultery, and Divorce*. V. JACKSON'S *Life of John Goodwin*. No. I. Is condemned. II. Is approved. III. and IV. Are noticed without any particular character, except that Mr. Tebbs is approved, and Mr. Polwhele not so. JACKSON'S *Life of Goodwin*, whether meritorious or not, has a dead fly to spoil its fragrance—he is a *Wesleyan*, and this *sin* is particularly noticed by the reviewer.—Where prejudice so far prevails, what impartiality can be expected?

THEOLOGICAL CRITIC.

An ELEGY to the Memory of the late Rev. HENRY MARTYN, and other Poems. By JOHN LAWSON. Foolscap 8vo. pp. 47.

WE have here the cream of Mr. Lawson's pieces, and if they do not claim for him the laurels of a poet, then it is no longer to be allowed that they should be entwined on the brows of a Byron or a Moore.

The Elegy on Martyn consists of but 20 stanzas, of which we quote the two last:

' There rests a child of genius, early fall'n;
 A man of God, for heav'n was his on earth;
 A friend of man, for all the world he loved;
 A martyr, for he gave to God his life;
 A hero, for he smiled at death,
 And died to live for ever.

Rise, O thou wheeling moon with chasten'd ray,
 Pale, and of sorrowing aspect! Come serene
 Out of thy shrouding clouds that weep like urns
 Their silver waters o'er his unknown grave,
 Not lone, though in a wilderness,
 For waiting angels watch.'—

Twenty-one other pieces follow; some of which are exceedingly beautiful. The following is elegant.

O WHERE IS THE CLOUD.

'Your goodness is as a morning cloud.'—Hos. vi. 4.

'O where is the cloud of the morn?
 Like the entrance of heaven 'twas bright;
 The crimson that stretch'd far away,
 Like the path of the seraph was light:
 The dawn seem'd all holy and blest,
 When the calm orb of majesty rose,
 And scatter'd abroad in the skies,
 The splendour of heav'nly repose.

O where is the freshness of morn?
 O where that fair promise of day?
 The gold-edged effulgence is gone;
 The pageant hath hasted away.
 Frail mortal! thy light hath declined:
 Thy fugitive glory now dies,
 Thy goodness the glow of a dream—
 A mutable cloud of the skies!

The last stanza of the Pilgrim of Night has a sweet expression of sentiment:

'O watch the lone pilgrim of night,
 Throughout her magnificent range!
 There is glory in all her vicissitudes still,
 And she smiles in each beautiful change.
 She walketh in brightness above,
 To cheer some pale pilgrim below;
 For mortals may learn from the path of the moon,
 There is light or in weal or in woe.'

LIGHT, is a fine piece; we must give the two last stanzas:

'O **LIGHT**, how divine is the influence that guides thee,
 First born of creation! All hail thy blest ray!
 Thou bidst the last star in his wild revolution
 Shine forth from the gloom of his intricate way.
 Thou visitest the earth in thy plentiful goodness,
 Profoundly thou dwellest in the bottomless sea,
 Thou kindest all nature to rapture and gladness;
 And the voice of thy praise is inspired by thee.

Yet thou'rt but the shadow of Him who first call'd thee,
 The visible veil of the Father of Lights;
 The cloud and the darkness about his pavilion;
 'The vision obscure of unspeakable heights:
 He spake! and the throne of old Chaos demolish'd,
 And light was the hope of creation new-born.
 He spake! and dispels the dark cloud of my sadness,
 And hope is my light as I wander forlorn.

The Warrior's Song, page 26, has also much character and spirit, but if we copy it, it must be on another occasion.

REMARKS on the *REPLY of the Rev. H. BERKIN, to a Candid Appeal to the Religious Public, occasioned by the dismissal of the Rev. Isaac Bridgman, A. B. from the Curacy of Trinity Church, in the Forest of Dean, Gloucestershire, to which is prefixed, an Address to the Religious Public, by the Rev. ROWLAND HILL, A.M.*

THIS reply is candid and christian-like, and while it admits of some mistakes into which the author has fallen, proves Mr. Berkin to have been greatly misinformed on many points on which we before felt disposed to blame his ex-curate.

GOD WAITING TO BE GRACIOUS: *being a short Memoir of a Recent Death.* 12mo. pp. 35.

THE narrative before us contains the dying conversations of a person of respectability in life, who, though he had occasionally attended his church, and read his Bible, had nevertheless lived like thousands of others, wholly unconcerned about personal religion, and in his last moments was hastening into eternity with an undisturbed conscience, but with no other hope than 'God, I thank Thee I am not as other men are.' At this juncture, a pious lady of the establishment visited him, and her conversation, which is recorded at length, was rendered the means of convincing him of sin, and the subsequent visits of another, of confirming him in

the faith of Christ, in whom he departed in sure and certain hope of a resurrection to eternal life. The whole of the conversations are highly interesting, and the pamphlet seems extremely well calculated to produce the best effects on the minds of others, of whom alas, there are too many, dying under similar delusions.

POLYHYMNIA; or Select Airs, by celebrated Foreign Composers. Adapted to English Words, written expressly for this work, by JAMES MONTGOMERY, author of the 'Wanderer of Switzerland,' &c. The Music arranged by C. F. HASSE.

THESE Airs are very beautiful; the words are well suited to the music, and the arrangement displays considerable taste and elegance.

The following words are worthy of MONTGOMERY:

THE PILGRIMAGE OF LIFE.

How blest the Pilgrim, who in trouble,
Can lean upon a bosom friend;
Strength, courage, hope, with him redeouble,
When foes assail, or griefs impend.

Care flies before his footsteps straying,
At day-break o'er the purple heath,
He plucks the wild flow'rs round him playing,
And binds their beauties in a wreath.

More dear to him the fields and mountains,
When with his friend abroad he roves,
Rests in the shade near sunny fountains,
Or talks by moonlight through the groves.

For him the vine expands its clusters,
Spring wakes for him the woodland quire;
Yea, though the storm of winter blusters,
'Tis summer by his evening fire.

In good old age serenely dying,
When all he lov'd forsakes his view,
Sweet is affection's voice replying—
"I follow soon" to his "adieu."

Nay then, though earthly ties are riven,
The spirits' union will not end;
Happy the man whom earth hath given,
In life and death a faithful friend.

MEMOIRS OF FRANCIS BARNETT, *the Lefevre of 'No Fiction,' and a Review of that Work. With Letters and Authentic Documents.* 2 vols. 12mo.

'If we had been ducks,
We might dabble in mud.'

But as we are not so, we wish to avoid that pleasure. We shall therefore not enter into the details of these volumes. We are sorry that they have ever come forth to the world, as there are those who, in order to excuse their own indifference to religion, are always glad to seize upon the faults and follies of its professors. Mr. Reed does not appear to us to have ever imagined, that his publication of 'No Fiction' would be productive of injury to Mr. Barnett, and, from Mr. B.'s own account, made use of various methods to prevent it. We must, however, express our regret, that Mr. R. did not, in the most public and unequivocal manner, vindicate the character of Mr. Barnett, when it became so notorious, that his reputation was suffering with the public, who gave credit to all his statements as 'No Fiction,' though we were not among the number, and made *large* allowances for the manufacturing and embellishing of incidents, to render the narrative attractive and interesting.

Mr. Barnett has excited our sympathy. His mind appears to have been much diseased, and to have preyed upon every unfavourable incident of life. Thus some insinuation of Mr. Reed's, affecting his character, was for years eagerly seized, and subsequently the knowledge of his being the Lefevre of No Fiction, or any unfavourable allusion to it, as at the Orphan Asylum, threw his mind out of its natural equilibrium. The same disease manifested itself in religion, and like other morbid imaginations, his dwelt only upon reprobation. All through his book he certainly seems to take a very unfair view of Calvinism, and says that his firm opinion of Cowper is, 'that his Calvinistic notions were the cause of his settled melancholy.' We know many preachers of this persuasion, and we know that they preach, without any circumlocution, the truth as

delivered by Christ, when he said, 'Ye will not come unto me that ye might have life.' And, 'Whosoever will let him come.' It will therefore be unfair, to draw from the opinions of one whose mind has been so often distempered, any evidence of the genuine effects of Calvinism. We caution the reader against substituting Hyper-Calvinism for Calvinism; and we believe that the sentiments of Calvin, and most of those who bear his name, may be found clearly stated in the Articles of the Church of England, none of which are calculated to produce those consequences imagined by Mr. Bartlett.

BLOSSOMS: by ROBERT MILLHOUSE: *being a Selection of Sonnets, from his various Manuscripts, with Prefatory Remarks on his Humble Station, Distinguished Genius, and Moral Character.* By the Rev. LUKE BOOKER, L.L.D. 12mo. pp. 60.

THE Bloomfields, and a Clare, the humble children of nature and genius, have been introduced with acceptance to an admiring public, and we venture to assert, that the claims of Millhouse are not behind those of his rural contemporaries. Indeed, in our opinion, while he equals them in rural description, he discovers a degree of elegant taste far above his rank in life, and a refinement of sentiment, which gives a point peculiarly his own to every one of his sonnets. He seems, like many other children of genius, to have suffered much from neglect and poverty, while he feels a consciousness that something better ought to be provided for him, though he rather sighs than murmurs at his fate. We think that Dr. Booker deserves the thanks of the public for patronizing such modest and sterling merit; and though no lordly title, nor appendage of the court or the school adorn his name, we are of opinion, from the specimen of these sonnets, that the writer needs only to be known to become esteemed and admired. His pieces are not, strictly speaking, religious, they, however, abound in fine

moral sentiment, and discover a mind accustomed to look up from nature to nature's God. We cordially hope that this notice of their worth may not be unavailing.

From the biographical sketch prefixed to the little volume, we learn that—

'Robert Millhouse was born at Nottingham, the 14th of October, 1788, and was the second of ten children. The poverty of his parents compelled them to put him to work at the age of six years; and when ten, he was placed in a stocking loom. He had been constantly sent to a Sunday school till about the last-mentioned age, when a requisition having been sent by the Rector of St. Peter's parish to the master of the school for six of his boys to become singers at the church, Robert was one that was selected, and thus terminated his education, which consisted merely of reading, and the first rudiments of writing.

'When sixteen years old, he seemed, for the first time, struck with the power of poetry, by reading on a tablet under a small image of Shakspeare, this inscription:—

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits shall dissolve;
And, like the baseless fabric of a vision,
Leave not a wreck behind!"

The uncommon beauty and sublimity of the passage exciting in his mind the highest degree of admiration, he said, "Is it not Scripture?" On being told it was from Shakspeare's play of the Tempest, he immediately read that inimitable piece, and several other standard poetical works, with eagerness.

'When he had obtained the age of twenty-two, he entered the Nottingham Militia, which, four years afterwards, being disembodied, he again returned to the stocking-loom till 1817, when he was placed on the staff of that regiment, then called the Royal Sherwood Foresters, and in the following year became a married man. The cares and necessities of a family soon increasing, he began seriously to reflect on his future prospects, and perceiving no better chance of improving his condition, he began to think of publishing the few small pieces he had written, but as they were not sufficient to form a volume, he resolved to attempt something of greater length and importance. Thence originated his poem of "Vicissitude," which he prosecuted with unceasing ardour; sometimes composing it while at work, under the pressure of poverty and ill-health; at other times, when released from his daily labour, encroaching upon the hours which ought to have been allotted to sleep.'

The present volume is published under the patronage of the Rev. Dr. Booker of Dudley, who has done himself great credit by the assistance which he has lent to indigent genius. He gives a just opinion of

the work, which he considers the Sonnets of ROBERT MILLHOUSE as distinguished by the 'elegant moral or pathetic thought,' and he adds what is worthy of notice, 'nor will the candid reader peruse them without wonder, when told they were nearly all composed while the author's hands were busily employed at the loom, amidst the din of a dozen stocking frames, and the heterogeneous conversation or singing of as many workmen. In one of his letters, he says, "at a former period, I thought of writing no more sonnets; but working as I do, in a shop with ten or twelve men, I can manage little things like them better than any other." With what a faculty of abstraction must he be gifted! or what a power must he possess of transferring his thoughts from such a Babel to the most lovely scenes in nature! The *res angustæ domi*, constantly occupying his mind, kindled within him "at all times a peculiar poignancy of feeling, and a fervid imagination enriched with an intimate knowledge of rural scenery, always supplied him with apposite themes of poesy, with suitable images, and fitting language, so that "He left no calling for this idle trade;" but while his hands were busy, in working "for the meat that perisheth," his mind was harmlessly, if not commendably, employed in sublimer contemplations.' We shall now enable the reader to judge for himself.

VI.

TO GOLD.

Fee for the knave, in every age and clime!
 Thou shield to gilded ideots! slave to kings!
 Pander to war, and other horrid things
 That stain with blood the chronicles of time;
 When, shining mischief! shall the poet's rhyme
 Tell of thy virtues in the good man's hand,
 Chasing away grim hunger from the land,
 And proving true thy achymy sublime?
 If evil spring from thy deceitful wand,
 Nor good nor ill thou bringst to such as I:
 For here gaunt poverty stands shivering by
 To snatch the scanty portion from my hand—
 Give me thy power, thou thing of good or guile?
 And I will teach sad poverty to smile.

B A

X.

TO AN INFANT DAUGHTER.

Sweet blue-eyed cherub! in my prayers for thee,
 I have not ask'd for beauty, yet thou'rt fair;
 And, as for wealth, thy lot is poverty;
 Nor do I wish much gold to be thy share.
 May heaven protect thee from the villain's snare,
 And give thee virtue and a prudent mind!
 Long may thy cheek the rose and dimple wear,
 With breath as fragrant as the vernal wind.
 Oh may to thee the liberal arts be kind!
 Nor be thou Fortune's scorn so much as I!
 And let thine heart to those firm precepts bind,
 Which will not fail to lift the soul on high.
 My cherub! if enough of these be given,
 Thee and the rest I leave to judging heaven.

DAILY BREAD; or Meditations practical and experimental, for every day in the year; by more than One Hundred of the most eminent and popular Ministers of the last half century, and a few other writers. The whole adapted for either the family or closet, and containing the outline of 366 Discourses. T. WILLIAMS, Editor. 12mo. pp. 564.

VARIOUS alterations have been made to this edition, which are certainly improvements, and a greater variety of authors is introduced; the volume is also lowered in price, and is certainly reasonable at seven shillings and sixpence, in boards. We again most readily recommend it to young ministers and Christians in private life, as one of the most valuable compilations of the kind that has ever come under our notice.

CONSOLATIONS FOR MOURNERS, bereaved of relatives by death; by R. H. SHEPHERD, Minister of Ranelagh Chapel, Chelsea. 18mo. pp. 22.

THIS little publication bears a very appropriate name; it is written with much feeling, and directs the distressed mourner to the best sources of comfort.

PSALMO DOXOLOGIA; *A new and complete Collection of Psalm and Hymn Tunes.*

Old approved tunes, new tunes in vogue, tunes composed solely for the work, and tunes selected from the most celebrated Foreign Masters and adapted to English words make up this volume. It certainly far surpasses the most popular collections of the kind, with most of which we are well acquainted, and the price is exceedingly reasonable, considering the quantity and worth of the matter: the music being adapted both for singing and playing, having an accompaniment in small notes, gives it a decided advantage over many other similar publications, and the letter press matter prefixed is both entertaining and useful. The Preface is a kind of glance at the History of Psalmody; then follows a concise Introduction to the Science, a Dictionary of Musical Terms, a Biographical Index of the Authors, a Table of irregular Metres, a general Alphabetical Index, with the *various* names given to the same Tunes, keys, lessons, &c.

The Author perhaps carries his dislike to English Song Tunes, employed to sacred words, almost too far; we have joined with true devotional pleasure in Ayrhyd y nos, the Heaving of the Lead, How Imperfect is Expression, Mary's Dream, and other well-known airs, sung to sacred themes, though we certainly think that great caution should be used in their selection. The foreign airs introduced, are, without doubt, less exceptionable for the reasons mentioned by the Editor. In alluding to these we, however, regret that some words had not been written to the music, rather than doing violence to the music to make it suit the words. To alter Mozart in particular, is quite as preposterous and injurious as to attempt to patch a picture of Raphael, or Michael Angelo. The Biographical Index might have been enlarged without occupying much more space; it is, however, a valuable reference; and to future impressions we should recommend, as an addition to the table of irregular metres,

the marking with figures the quantity of the lines, as a still better guide to the enquirer. The selection of the tunes is good, and many new and valuable ones are added; the objection would probably occur to almost every selection, considering the variety of taste; we wish that a few tunes had been omitted, and a few others that we could name, inserted. Some of the new ones also assume old names, for which when we look, we are disappointed,—this is a fault in the modern composers, who might easily have found others. We have observed some errors, perhaps originating with the engraver, but some are probably those, too common in sacred pieces, in which the plainest rules of composition are violated. Notwithstanding these remarks, we should do injustice to the work, were we not to recommend it, as worthy of the favour of the religious public.

THE YOUNG CONVERT'S APOLOGY, an affectionate Remonstrance in Ten Letters to his near relations, and former Companions, by whom he is derided and persecuted, on account of his Religious Profession; to which are added a few verses of Original Poetry; entitled the Young Convert's Retrospect and Prayer.
 BY GEORGE BETTS, 12mo. pp. 240

This volume would be a fit Companion for BUCK'S *Young Christian's Guide*, a very useful work, which has obtained a wide circulation. Mr. Betts writes in an agreeable style, and his Letters are improved by many striking and useful anecdotes and valuable extracts from good writers. For young Christians who have decidedly taken up a profession of Christianity, we think this production very suitable, and calculated to confirm their minds against the blandishments of the world, and the seductions of error. The poetry at the end is no improvement.

JUVENILE BOOKS.

GILBERT OLIPHANT, or the Gardener of Glamis.
18mo. pp. 34.

This little tale relates a pleasing instance of Cottage Piety, which may have a good effect upon the minds of the poor, and may indeed not be without salutary lessons to those in the higher walks of life.

ODE to the Memory of the late Rev. JOHN OWEN, M. A.
one of the Secretaries of the British and Foreign Bible Society.

OF fourteen stanzas, we select the following, which are reputable to the writer, and a specimen of the rest.

X.

Then take my Harp, my Harp of woe,
The Lyre of gladness bring,
For why should Earth's sad music flow,
While Heaven's glad mansions ring?
Weep not for OWEN, rest is sweet,
And OWEN's rest is now complete.

XI.

O favour'd one! in realms of light,
How thrills thy spirit now,
As travelling onward in its might,
It thinks of toils below:—
Of toils which were fit to the last,
Of perils, sorrows, watchings past!

XII.

Well-pleased, it thinks of cares bestowed,
Of mortal pains endured,
Smiles that it bore the heavy load,
With such an end secured;
And triumphs in the pain and loss
It bore, for Jesus and his cross.—

XIII.

Well might thy spirit love the Book,
Which taught its wing to climb
Th' eternal hills, which overlook
The thrones of Cherubim—
That Book, which read with faith and love,
Conducts to endless life above.

A a 3



THE CONSECRATED MUSE.

Procul, O! procul este profani.

Original Poetry.

CHRISTIAN LOVE.

FOR THE SOCIAL CIRCLE.

O, is there so pleasant a sight
Without the bright city above,
As Christians, whose spirits unite
In bonds of communion and love?
How charming the moments they spend!
Such pleasures the world never know;
How sweetly their sympathies blend!
And hearts with enjoyment o'erflow.

United together, may we
In the grace of eternity shine;
Not angels more happy can be,
With love as our centre divine:—
O, spirit celestial! descend,
Spread o'er us the wings of the dove,
Till pleasures like these never end,
In the glorified regions of love!

I. COBBIN.

THE SNOW-DROP AND THE ROSE.

To a Young Friend.

Though pure the snow-drops virgin hue
That sip the evening's chrystal dew,
I deem its beauties less than those,
Which wanton in the blushing rose.

POETRY.

And if I copied from a flower,
My model should possess the power,
Of pressing sweetly on my heart,
That I and *fragrance* should not part.
For though the snow-drop rear its head
'Neath wint'ry skies, from humble bed,
And charms us by its spotless white,
Its power can only bless the sight;
No scent exhales, and when the wind
Sweeps off the bud, to death consign'd,
We mourn small loss, for no perfume,
E'er join'd to sweeten its pure bloom.
But the more lovely fragrant rose,
(Though transient too) in *honor* grows,
Lives the gay pride of the parterre,
Shines above taller flow'rets there,
And when its beauteous colours fade,
Still od'rous, scents the leafy shade.

E'en so that life (though innocent,
Yet failing of its great intent,
Failing where wisdom would infer,
It's happiness to follow her,
Wanting that grace which God bestows,
Yet amiable as nature shews)
Will like the snow-drop fade away!
And like it fall unwept away?
Ah! then the lovely rose be mine
To imitate through pow'r divine!
If among thorns my destin'd lot,
Still fragrant, may I bless the spot;
And if a sister plant grow near,
Yield for *her* use the scent I bear.
While the whole praise from either shine,
Shall echo loud to love divine.
Ev'n so ye heav'nly dews distil,
That this frail shrub its cups may fill;
Ev'n so celestial breezes blow,
That rosy waste may *useful* grow.

P. F.

THE MISSIONARY'S FAREWELL AT THE TOMB OF HIS SISTER.

A MONODY, BY THE REV. S. S. WILSON,

Missionary to the Greeks.

Deep in this grave a parted sister lies,
Cold and entomb'd within the sullen clay;
Pale are the lips, and closed those tearless eyes,
That used to sparkle with the passing day.
Vain world, begone! nor dare to trouble me—
Oh, Hannah! let me come, and shed a tear for thee!

Soft, passenger ! step cautious o'er her head ;
 Pause, nor disturb her blest—her sweet repose :
 Can you profane the dwelling of the dead,
 Or shake those lids, and bid those eyes unclose ?
 No, dear departed ! no ; it shall not be,
 While I am near thy tomb, to shed a tear for thee !

Hard is the heart that does not heave a sigh,
 Cold the affections that unmoved remain,
 When in our arms beloved relations die,
 Ne'er on this earth to greet their friends again.
 So weeps thy brother, Hannah ! Hannah ! see,
 I'm near thy clay-cold grave, and shed this tear for thee.

Return my thoughts to scenes of former days,
 When the pale corpse that owns this dread abode,
 With many a smile would chaunt its infant lays,
 And talk, or work, or read, or walk abroad :
 Round the domestic hearth we throng'd in glee,
 And little thought so soon to shed a tear for thee.

How changed the scene ! those happy happy years
 Of guiltless pleasures, are for ever o'er ;
 Divided now and placed in different spheres ;
 Some 'mersed in life, and some alas, no more.
 Ah ! when I think how earthly comforts flee,
 I mourn myself, as well as shed a tear for thee !

But far beyond that lofty, azure sky,
 Beyond the dreary regions of the grave,
 Rivers there are of everlasting joy,
 And pleasures purer than the chrystal wave.
 There blissful spirit ! from these relics free,
 Thou smilest to see thy brother shed a tear for thee.

Long, Hannah, long thy memory shall be blest,
 As gliding time steals all our lives away,
 And weeping friends shall bid thy spirit rest,
 Till they shall mingle with thy fellow-clay.
 Heav'n grant at least, our kindred all may be,
 The Lord's, as thou, and I, who shed this tear for thee.

But stay, ye falling tears ! the debt is paid ;
 Now, dearest sister ! take my last adieu,
 Farewell ! farewell ! I soon shall be conveyed,
 From Albion's shores, to you, O Greeks ! to you :
 Farewell, my Hannah ! once again, farewell !
 'Till Jesus call me hence with thee to dwell,
 And Grecian saints shall weep my passing knell.



Select.

SPECIMEN OF RUSSIAN POETRY.

Death makes all nature tremble. What are we ?
 To-morrow dust, though almost gods to-day !
 A mixture strange of pride and poverty :
 Now basking in hope's fair and gladdening ray.

To-morrow—what is man to-morrow ? Naught !
 How swiftly rolls the never tarrying stream,
 Hour after hour, to gloomy chaos brought ;
 While ages dawn, and vanish like a dream !

Even like an infant's sweet imagining,
 My early, lovely spring-tide hurried on :
 Beauty just smil'd and sportive then took wing ;
 Joy laughed a moment, and then joy was gone.
 Now less susceptible of bliss, less bless'd,
 Wiser and worldlier, panting for a name ;
 With a vain thirst of honour pain'd, oppress'd,
 I labour wearied up the hill of fame.

But manhood too, and manhood's care will pass,
 And glory's struggles be ere long forgot ;
 For fame, like wealth, has busy wings, alas !
 And joy's and sorrow's sound will move us not.
 Begone, ye vain pursuits, ye dreams of bliss,
 Changing and false, no longer flatter me !
 I stand upon the sepulchre's abyss,
 In the dark portal of eternity.

To day, my friend, *may* bring our final doom ;
 If not to-day, to-morrow surely *will* :
 Why look ye sadly on Meshchersky's tomb ?
 Here he was happy—he is happy still !
 Life was not given for ages to endure,
 Though virtue e'en in death may find a rest :
 But know—a spirit ordered well and pure,
 May make life's sorrows and life's changes blest.

LINES FROM 'A PRESENT FROM MY GOVERNESS,'

BY A LADY.

I saw not the worm at the root of the flower,
 That bloom'd in my garden so fair ;
 Ah ! sure 'twas the glory and pride of my bower,
 'Twas water'd and nourish'd with care.

The weeds that grew round it were often remov'd,
 'Twas shelter'd with care from the storm ;
 But, alas ! all in vain has my diligence prov'd,
 I saw not the cankering worm.

I watch'd its expansion, its beauty admir'd,
 And gas'd on it oft with delight ;
 A flower more lovely could not be desir'd,
 But, oh ! it is lost to my sight.

But hope sweetly whispers, ah! cease to complain, -
 For when the long winter is past,
 The root shall yield back a fair flower again,
 Which in verdure unfading shall last.

In a soil more congenial, this delicate flower,
 Shall in future its beauties disclose;
 Transplanted with care to yon sheltering bower,
 It shall blossom with Sharon's sweet Rose.

No pitiless blast shall its beauty deface,
 When its leaves are expanded above;
 But, fragrant and fair, it shall bloom with new grace,
 And continue an object of love.

Register of Intelligence.

RELIGIOUS INTELLIGENCE.

HOME.

MAY MEETINGS.

WESLEYAN MISSIONS.—After the usual preparatory sermons, which were this year preached by Dr. Clarke, the Reverend W. Jay, of Bath, and Mr. R. Wood; and after the Annual Meeting of the London District Auxilliary. — On Monday, May 5, was held the Annual Meeting of the Wesleyan Missionary Society, at the City Road Chapel, *Jos. Butterworth*, Esq. M.P. in the Chair, when the Chapel was crowded, as usual, at an early hour. Soon after 11 o'clock, the Chairman opened the Meeting by a short introductory address, in which he congratulated the Meeting on the favourable circumstances under which they again met; at the same time, lamenting the many millions of Heathen still 'sitting in darkness and the shadow of death,' whose circumstances, and, in some cases, their earnest wishes, called for their Christian benevolence to be still farther extended; and he (Mr. B.) remarked on the advantages which this country possessed from her Navy and her Commerce, to carry the Gospel 'from sea to sea, and from shore to shore.' He rejoiced that much had been accomplished, under the blessing of God, by this Society; and that other Societies in the same spirit, and with equal zeal, were engaged in the same cause. Money had flown in beyond former precedent; and Missionaries had been sent out, and more were ready, waiting only the recruiting of their funds.

The Report was then read by the Rev. Mr. *Watson* (one of the Secretaries), and contained, as usual, a circuit through all their Missionary Stations. Beginning with Europe, it remarked that the Scriptures had been happily introduced into

Spain from our garrison at Gibraltar, where a good work appears to be carrying on, as also in Malta. No recent Intelligence had been received from Continental India, but the prospects in Ceylon are very encouraging. At New Zealand circumstances have been very unfavourable, owing to the late war; but letters up to November last, state that the Missionaries are in safety, and enjoy free access to the heathen natives. Van Dieman's Land requires the greatest number of Missionaries, partly on account of the mass of wickedness exported from this country thither. The Report noticed the progress of Missions in West and Southern Africa, the latter groaning under slavery as well as the West India Islands, where the readiness of the poor Negroes to receive the Gospel, calls for more assistance. The Report proceeded to a statement of accounts, the total receipts being 31,748*l.* and the balance remaining due to the Treasurer, 2702*l.* It concludes with rendering thanks to God for his blessing upon their labours, and confidently relying on the assistance and support of all who love and fear him.

Rev. *Jos. Hughes*, (Secretary to the B. and F. Bible Society) commented on the utility of Missionary Societies, as thereby every individual had the opportunity of contributing to the diffusion of Christian knowledge throughout the globe; besides Christians themselves derived much benefit from such associations. He remarked on the co-operation of different denominations for the benefit of the world at large, while their clashing sentiments should be confined within the boundary of their own walls. All are interested in the propagation of our common Christianity; and we shall therefore (said Mr. H.) not call this *your* Society, but *ours*. He concluded with moving the printing of the Report.

John Bacon, Esq. (the Statuary), apologized for the weakness under which he spoke, as the effect of recent illness, but after a few minutes spoke with great energy and animation. He was a Churchman, and they were not Dissenters; but no distinction of sects or parties ought to interfere with the propagation of the Gospel. He mentioned the circumstance of a Lady, who was a member of the Church of England, calling on a tradesman who belonged to this Society, for his contribution to an object connected with the Establishment; when she found he belonged to another communion, she was about to withdraw, not expecting his subscription, which he observing, gave her both his own name and his wife's; and the Lady, not willing to be outdone in candour and benevolence, said, 'Well, Sir, as you have been so liberal as to subscribe to my Society, I will show my liberality by subscribing to yours.'

G. Rhodes, Esq. was also a member of the Church of England; but he had resided in the West Indies, and witnessed the great advantages which the Planters there derived from the religious instruction of Negroes by the Wesleyan Missionaries: he therefore called upon all who had the ability to encourage the Missionary cause.

Wm. Wilberforce, Esq. M. P. notwithstanding his infirmities and age, entered into the subject with all his energies. He

was glad to see so many assembled in such a cause—a cause in which all Christians ought to co-operate, and forget the little narrow and sectarian prejudices by which they were at home divided. No petty objections should stand in the way of such a work. When he heard of Missionaries going to the remotest parts, and braving the dangers both of sea and land, his heart went with them; and when he heard of their success, he participated in their triumph. Go on, ye Missionaries, and fulfil the high command—go, carry this Gospel of the kingdom into all lands; and when your Saviour shall come again to judge the world—then, and not before, shall you know all the good you have been the instruments of effecting: then shall you receive the large reward—the plaudit of your Lord, ‘Well done, good and faithful servant.’

J. Steven, Esq., (Master in Chancery), observed, that man must have a cold heart indeed, that could hear such warm appeals without a correspondent feeling. No subject could exceed—no subject equal the Missionary cause in its importance and utility. His motion referred to the Negroes in the West Indies, and pleaded for them. He had resided 11 years among them, and felt deeply interested in their welfare. He remembered it was about 37 years since, when he was in a Church on the Island of St. Christopher, during the morning service, that he heard behind him three voices, and looking round saw three Wesleyan Missionaries, uniting in the devotions of the Church. Here they came in the face of contempt and persecution, to scatter the seed of the Gospel among the poor slaves; and here they paid their first vows in entering on their mission. He confessed it was but just, however, to state, that the Moravians were their predecessors in the work; and much credit was due to them, for they had never relaxed in their endeavours. He prayed God to bless all their endeavours in this cause, and that the character of the country might be redeemed from the obloquy brought on it by slavery, and the slave trade.

—*Williams, Esq. (M. P.)* was gratified to see so many Societies, of various denominations, co-operating in this great work, in every part of the world. He was gratified to know that there were more Bibles printed in our own language than any other. He took this opportunity, in his own name, and in the name of this Society, to thank his Hon. Friend (Mr. Wilberforce) for his great and unwearied exertions in the suppression of the slave trade—and also for his kindness in attending this Meeting. His ‘record is on high’ and his reward in heaven. (Great Applause.)

The Rev. *Rt. Newton* commended the liberality of several gentlemen, members of the Church of England, for having attended this Meeting, and encouraging their labours; and acknowledged with pleasure the zeal and success which had attended the Church Missionary Society. The duty of supporting Missions, arose out of the moral law itself; for if we love our neighbours as ourselves (and every man is our neighbour) then shall we be anxious that they partake of the same salvation.

Rev. *J. Arundel* (one of the Secretaries of the London Missionary Society) was happy in witnessing the proceedings of this day. In surveying the labours of Missionaries abroad

he saw great ground for encouragement and gratitude. Great benefits had resulted from the labours of the Church, the Wesleyan, and the London Missionary Societies, in many parts of the world; but particularly in India, where so many human victims had been immolated to a blind superstition. Even in China, a Dictionary and Vocabulary have been formed of that very difficult language. The whole Scriptures had been translated into it, and the greater part printed, and circulated among the natives; and some individuals had been savingly converted. There was now a most pressing application for Missionaries to South America, and he had received a letter which stated, that in one city the monasteries had been put down, and the Monks and Nuns liberated. He concluded with an appeal in the behalf of this Society.

Rev. *Jabez Bunting* and Dr. *A. Clarke* followed. The latter stated, that they had lately sent two young men as Missionaries to the Shetland Isles, who had gone preaching from house to house, without bonnet on their head or shoes on their feet; and that the inhabitants had collected from all parts to hear them. Dr. C. stated a number of handsome donations he had lately received for the Society, (some of them anonymous,) and that though now they were above 2000*l.* indebted to their Treasurers, that was 5000*l.* less than at their last Anniversary.

The usual thanks were then moved to the Auxiliary Societies and to the Officers of the Parent Society, by R. H. Marten, Esq. Rev. T. Sqaunce, Benj. Shaw, Esq. and others, and duly acknowledged by the Chairman and Mr. Bunting—the latter stated the total receipts at this Anniversary to be 1159*l.*; and the Meeting closed with a collection.

CHURCH MISSIONARY SOCIETY.—On the evening of the same day was held, at Freemasons' Hall, the Twenty Third Anniversary of this Society, before an elegant and crowded audience, which filled every part of the room, the galleries included.

Admiral Lord *Gambier* having taken the chair, surrounded with a considerable portion of the Nobility, Gentry, and Clergy proceeded to the business of the day, by a few introductory remarks. They were met, he said, for one of the most useful, glorious, and delightful objects which could possibly bring them together. They ought to rejoice in the Lord God of their Salvation, that by his mercy they were enabled thus to meet. Let them lift up their hearts devoutly in prayer, and magnify the Lord our God for it, every day and hour giving thanks to his holy name. He then adverted to the immediate objects of their meeting. It was an awful and a pleasing sight to see so many around him of the excellent of the earth—so many men of high rank and intellect. He knew their feelings must be as his were, wrapt in delight at the scene which surrounded them. But it was an awful consideration, that since they last met some millions of human souls had been removed into eternity, without the knowledge of the true God and his Son Jesus Christ; and it was no less awful to reflect, that now there still remained millions of human beings who never knew the true God, and upon whom the light of the

Gospel had not beamed. What use ought they to make of these reflections? Why, every human being should immediately put forth his might to do all in his power for the diffusion of the glorious Gospel among the heathen. That was the proper object of the Meeting. When the Angels announced to the shepherds the birth of the Saviour, they were accompanied with a vast multitude of the heavenly host, praising God, and singing. 'Glory to God in the highest, and on earth peace—*good-will towards man*.' This was the direction of their duty; but they needed not an angel from heaven, as in ancient times, to inform them of it, They had it in the blessed Gospel. Largely had they received, largely should they give. Let us renew our utmost endeavours to set forth to the miserable heathen the knowledge of that salvation, to effect which the Son of God came down upon the earth, and was made man. The noble Chairman here prayed fervently for the enlarging of their hearts to accomplish the will of the Redeemer. He urged them to this task by all the means which God had given to them. Comparing what had been done in this work with what remained to do, the great work was hardly commenced. For their encouragement in this work he now desired that the Report should be read to them.

The Rev. *Secretary* proceeded to read the Report, which, as it is very long, and was subsequently ordered to be printed, we shall only sketch a mere outline of its contents. It stated the income of the year at about 35,000*l.*; being a little more than 1000*l.* beyond last year. The first thirteen years had averaged an income of 1,700*l.*, their total value being 22,000*l.* The last ten years averaged 24,000*l.* a year! There were promising fields of labour opening in different countries, and not half enough husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of 90 Europeans who had been accepted and sent out, 22 were Englishmen. Out of 57, who had offered themselves within the year, 18 were accepted, 27 declined, and the rest were under consideration. The Report then reviewed, *seriatim*, the condition of the several Missions. The first in order was that to the North West Americans, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklyn, as the best means of fixing and civilizing the numerous tribes which rove the immense plains to the West of the United States. The next in consideration was the Mission to the South Sea Islands, and the Committee had to acknowledge, with pain and deep regret, the disappointment which the Society had encountered there. They especially pointed attention to the conduct of the chief (Shungee) who had come over from New Zealand—was hospitably entertained and instructed by the Society, and furnished with ironmongery and other articles of convenience—all of which he exchanged on the way home for arms and ammunition to carry on his wars. The Mission to New South Wales was more happy; and occupied 17 Missionaries. That to West Africa was now in a thriving state, though the difficul-

ties were at one time so great as to induce the Society to fear that it must be given up. A letter was read from Mr. Johnson, which conveyed the most encouraging tidings of it. Capt. Sabine visited the colony on his way home—remained there six weeks, and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth as that of Sierra Leone. It is remarkable that the settlement was founded simply on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud, and vice, were almost unknown. An affecting instance was given by Mr. Johnston, of their primitive and simple manners. Two young men approached the Communion table, and said, that they were afraid to receive the Sacrament, as they had quarrelled, until they had made it up again. This was soon effected as each accused himself of having done the wrong. A letter was read from Mr. Jowett, who had obtained leave of the local Government to establish a printing-press in Malta. The Report went on to the Asiatic Missions, and the state of the Syriac Church, which were afterwards touched on by Major Mackworth. One of the most affecting parts of the Report was the letter of Miss Cook. It will be recollected that this Lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved on taking this task in hand herself. Neither the distance or fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers to prove that the attempt never could succeed—We regret that we have no room for farther notice of the Report, which will give great delight in reading.

The *Treasurer* stated the Accounts.

The Bishop of *Gloucester* then rose. He held a resolution which contained two objects on which he would slightly touch. Neither reading nor meditation, nor the words of persuasion would be wanting on the part of those who would follow him, to impress them on their minds. The first thing before them was the nature of the facts with which they were to deal, the second would lead them to consider the cause. The Report just read, spoke to them of advancing funds, of settlements extended, of large and increasing schools, of fresh converts to the religion of Christ, whose lives, in the very infancy of their baptism, were full of holiness, whose deaths were in many instances lovely on account of their earnest piety. These were things to excite hope and to encourage faith in the divine favour. On the other hand there were disappointments recited, frankly set forth, and honestly lamented, in imitation of that strictness of truth, and simplicity of narration which accompanied the actions of the early Christians, as we find them recorded in the Scriptures. But what were these but fresh grounds for dependence on the truth of those narratives; proofs,

ample and conclusive, that as the bad was not withheld, the good was not overrated; that we had more reason than ever for faith and hope and dependence upon the circumstances themselves, and the great cause which operated them. Now what was that cause? We lift up our eyes to discover to what cause we are to attribute the increase of means and aid in the work before us. They had the truth revealed to them by the mouth of the Lord Jesus Christ. 'Without me ye can do nothing.' That is, 'without my power unequivocally exhibited, in a manner which your own endeavours could not attain.' To consider the circumstances more closely. What would make the hearts of men, naturally hard and selfish, gladly put aside their own indulgences? What could induce the lower classes, whose subscriptions made up the greater portion of their funds, to give up their hard earned savings for the spiritual benefit of those who could never be known to them in this world? The answer was—The influence of the Holy Spirit—going forth and working in their hearts with grace abundant. Then again, what could lead the pious Missionary to give up home, country, kindred, friends, health, and comfort? What could sustain his labours, and steel him against sinful indolence, the anguish of disappointment, and all the other trials which he experienced? The influence of the Holy Spirit. Christ was able to work salvation and extend his own dominions. Then what cause had they not for prayer—for thanksgiving for the past, for faith in the future—thanksgiving for the wonders wrought by these means under the influence of the Holy Spirit; nations consecrated to God, and all the other good effects contained in the Report. He concluded by moving the first resolution, for receiving and printing the Report; and acknowledging, with thankfulness, the progress of the work; and praying for the influence of the Holy Spirit upon all their endeavours.

Lord *Callthorpe* seconded the resolution in a speech of much energy.

Major *Mackworth*, a gentleman of youthful and interesting appearance, of peculiarly modest and intelligent deportment, advanced to propose the next resolution. Before doing it, he wished to say a few words, the result of actual observation, on the state of the Missions in Southern India; but he felt so inadequate to do justice to the task, that he must look up for a moment for assistance to a higher power, to give him strength and utterance. He would describe what he had seen with as much brevity and simplicity as possible, and leave it with abler hands to make the impression on their minds. On taking leave of India two years ago, he paid a parting visit to the Missions in the South of India. The progress of the gospel was evident—not great—more of a promise of what should happen, than what had really occurred. Acknowledging this, to which the cause of truth compelled him, he would have no reserve in stating other things, which went to shew the great importance of their labours in that quarter of the world. He visited Tranquebar, as being the central scene of their establishments. He called upon a native Indian of the Soodra

Caste, who kept a small school outside the town, which had been set up by Dr. D— a Danish Missionary. He passed one evening and a night with the master and his scholars, who knelt down of their own accord, and offered up a prayer of thanksgiving for the knowledge of the Gospel, and invoked the blessings of heaven on their British fellow subjects who had taught it to them. This, be it remembered, was the prayer of a native Christian Indian—one of the scholars had converted a part of his family. Another had, with eight shillings, which were furnished him to make a voyage, bought a Bible, depending upon two shillings, which he had of his own, for the expenses he should incur. He was reading his Bible as he travelled on, and met with a poor Indian; he drew the Indian into discourse, who listened attentively to the revelation of a crucified Redeemer. The Indian at last sighed, and said he wished he had a Bible. The boy asked him if he could read, to which the Indian replied, No. The boy asked if his son could read, and the Indian said, Yes. The boy gave him the Bible, bought with his hard-earned money. He related the case of another youth, who, being duly educated, refused a profitable establishment, near Madras, because he said it was his duty first to go and preach the gospel of truth, for the information of his native village. The gallant and pious Officer had visited the interesting Syriac church at Travancore, and staid with them a whole fortnight. He visited all the churches, even the most remote. While he was upon this subject, he must rescue the character of Dr. Buchanan, who had incurred odium and most unmerited reproach. The Doctor, so far from having stated any thing incorrectly, or in a tone of exaggeration, had contented himself with half of what he might justly have stated. He (Major M.) was present at the first Syriac sermon preached in the native tongue to the Syriac Christians. After it was over, the elders gathered round, and repeated many passages of the discourse with delight and thanksgiving. He visited the College, and was gratified with the progress of the students. He described the union and usefulness of the Missions as most excellent and exemplary. The Syriac Metropolitan Bishop acts under their instructions, which are delivered to him with secrecy and politeness, befitting the dignity of his station among his churches. The Missionaries are in the habit of praying together, and taking the sacrament, before they depart on their various duties. He concluded by moving a resolution, recommendatory of prayer for India and Ceylon, in regard to their degraded state of morals, particularly in the burning of widows; and also for an increase of labourers in that vineyard.

Earl Gosford seconded the resolution, which, as well as the foregoing, was carried with enthusiasm.

Mr. Wilberforce proposed the next resolution, agreeing that the partial failures and disappointments of the Society, in regard to the South Sea Missions, should stimulate them to fresh endeavours, especially when contrasted with the tedious and slow success which, on account of the slave trade, for a long time accompanied the African Missions. He enforced the spirit of the

resolution in a speech which fell nothing short of the pious zeal and great ability which have so long distinguished him. He approved of the similitude stated by his Right Reverend Friend near him, between the Report and the simplicity of the New Testament writings, wherein the errors and disappointments were owned with candour and simplicity, and the good deeds of the writers were modestly hurried over. He expatiated on the extent and darkness of the heathen world, after nearly 2000 years that the light of the Gospel had been shining in Europe. The command, "Go, preach the Gospel in all lands," seemed addressed peculiarly to this country. Our wealth, insular situation, and commercial habits, all went to give us peculiar fitness for the task. Not many centuries ago we were in as bad a state ourselves, sacrificing one another in dark and guilty woods to vain and abominable idols. He had listened with great delight to the modest and most intelligent address of the young gentleman from India. He looked forward to the meridian of that day which had opened with so beautiful a blush of dawn in that quarter of the world. He thought that we could never do enough in the way of recompense to Africa, for the cruel wrongs and oppression she had suffered on our account. He felt rather ashamed, considering the vastness of our resources, that no more than £35,000. had been this year subscribed. He encouraged every one to give freely whatever they could spare. It was not the amount, but the spirit in which it was given, that was accounted of.

A *Noble Viscount*, whose name we did not distinctly hear, seconded the resolution, which was carried as before.

The Right Hon. Sir *Geo. Rose* proposed the next resolution, acknowledging the kindness of the local government, in allowing the establishment of a press at Malta, and the usefulness of this settlement in the work of conversion in the countries about the Mediterranean.

Seconded by the Earl of *Rocksavage*, and carried unanimously.

Rev. *W. Marsh* said, that he had no intention of *making* a speech, and he was delighted to observe, that numerous and respectable as they were, among all the illustrious Nobles and Senators who had addressed the Meeting, there was not one speech *made*. He attributed it to that spirit of Christian simplicity from which he augured the happiest results. The resolution he had to propose inculcated a trust in Providence, that the repeated entreaties for an increase of Christian teachers might be soon gratified; recommending at the same time the use of fervent prayer in that behalf, and pointing out the example of the School Missions, as one peculiarly adapted to this object. He anticipated the fervency which might make many of those present cry out "Here am I, Lord, send me." He warned them against fainting in the encounter of the first difficulties, and advised them always to arm themselves with the spirit of Christian simplicity. He would repeat it till the sound continued rolling in their ears—simplicity, simplicity, simplicity. If they could go forth with this spirit, braving all danger, and glorying only in the opportunity of testifying the glory of Christ, then they

might go forth fearlessly to the work. "Our rejoicing," they might say with St. Paul, "is this, the testimony of our consciences, that with simplicity and godly sincerity, we have had our conversation in the world." This was the spirit of a true Missionary. They did not want any man for the work, who expected to rise in this world; but only such as were ready to fall:—not those who looked for the applauses of a great Christian assembly like that before him, however desirable. But those who expected to be hailed by shouting angels—he corrected himself; a true Missionary must look higher than this—must rise above the desire even of angelic greetings, and his simplicity of heart, feel no other wish than the glory of God, and the salvation of mankind. He had been reading of late, various accounts of the Hindoos, and we might learn much of those we instruct. They had one favourite and powerful Deity, of whom it is pretended, that wherever he planted his foot, up sprung a rose tree in full bloom. How apt was this to describe the progress of the Gospel! Wherever the Saviour planted his foot, "the desert blossoms as the rose."

This motion being duly seconded by the Hon. and Rev. Mr. Powys, was carried.

Rev. *Robert Daly* had felt the subject of female education in India most peculiarly, because that was the very defect he had to contend with in his own parish. He remarked how closely civilization and savageness were connected with the refinement or want of it, in the women of every country. They had an instance in the example of the great enemy of mankind, how important was the corruption of the female mind to the fall of man; while, on the other hand, it was promised that the seed of the woman should bruise the serpent's head. He remarked on the earnestness with which his simple parishioners listened to the recitals of the Missionary. He could obtain attention from them to the case of Mr. Johnson's little black boys, with white shirts in Sierra Leone, which would be wanting to the case of their own little white boys without any shirts at all. He moved thanks to the President, Vice-Presidents, Officers, patrons young and old, especially for the active exertions of the Ladies.

Rev. *Basil Woodd* seconded it.

The Noble Chairman returned thanks, as did some of the functionaries present.

The Meeting broke up, and a considerable collection was made at the doors.

BRITISH AND FOREIGN BIBLE SOCIETY.—On the 7th, at noon, was held the 19th Anniversary of this noble and excellent Institution at Free Masons' Hall, the Right Hon. Lord Teignmouth, President. The Hall was soon crowded in every part, and many were unable to gain admission.

Immediately as the President had taken the Chair, and introduced the business, an abstract of the Report, which was very voluminous, was read: it announced the death of their late la-

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borious and highly esteemed Secretary, the Rev. John Owen, to whose memory it paid a tribute, in which the Meeting expressed their concurrence, by the manner in which they received the intelligence. The number of the copies of the Scriptures circulated this year exceeded that of any former year, and made the total circulated by this Society alone, since its commencement, more than three millions of copies. The Report stated at great length the progress of the Society, which was represented to be still flourishing in every quarter of the world. It had spread its agents, and increased its supporters in India, Russia, and America. The most perfect intercourse subsisted between the Society and its foreign associates; and this intercourse had been productive of other beneficial effects, beyond the great one of the dissemination of the Scriptures, in the promotion of a friendly and christian feeling, in quarters where it had not before existed. It had occasioned people to read who never read before, and was found useful to the people in respect of their temporal, as well as spiritual welfare.

The Right Hon. Lord *Besley* moved, that the Report should be received and printed. It was scarcely necessary for him to say any thing in behalf of the exhilarating Report which they had heard; but he could not help congratulating them on the beneficial effects which the Society had already produced, and the extent to which they had spread the Scriptures, as exemplified in their having already distributed them for the comfort of the inhabitants of the frozen regions of Iceland, and also through a large portion of that much-neglected part of the new world, South America. His Lordship concluded by expressing his most ardent wishes for their prosperity.

Lord *Lorton* seconded the motion, and congratulated the Meeting upon the favourable reception of their progress in Ireland.

The motion was carried unanimously.

Lord *Harrowby* was received with much applause. He moved the thanks of the Meeting to their President. To those who had witnessed the amazing progress of the Institution, no words could be necessary to induce them to give their thanks to him, who had persevered in his exertions up to the present time. His was a rare felicity, such as was only received, in another century, by Sir Christopher Wren, who having laid the first stone of the great metropolitan temple to God, had the felicity to live to see its top ascend to the clouds, and crowned with the cross.

The Bishop of *Gloucester* seconded the motion in an able eulogium on the exertions and conduct of the Noble Chairman. His Lordship, after congratulating the Society on their great advance, expressed his sorrow for the loss which they had sustained in the death of their late Secretary, Mr. Owen. His Lordship said, there was one statement in the Report at which he was particularly gratified—namely, the progress which the Society had made in Ireland; for he was convinced that the only permanent remedy for the evils which afflicted that unhappy country, was religious and moral education.

Lord *Teignmouth* returned thanks, and said, that if, as had

been generally allowed, the existence of the harmony and order of society depended upon the attention of the whole to religious duties—if the co-operation of the poor in labour and love was maintained in these times by no other tie than the Christian religion, then interest and humanity, as well as Christianity, were united in the support of the great object.—(Much applause).—They had one happy proof of the benefits of the Institution, that the demand upon their charity increased, in proportion to the increase of their correspondence. He congratulated the Meeting that they had outlived all the prejudices and misconceptions which had at first opposed their progress. His Lordship also congratulated them upon their progress abroad, and the great increase of correspondence in the most remote and uncivilized countries. But those large tracts of country where idolatry and darkness still prevailed, had large claims upon Christian benevolence, and there was little doubt that their charity would produce its fruit. They had seen this in many places; for in extensive countries, where men were lost in error, ignorance, and superstition, praises were now offered to the only true God, from that book of books which had been given to them by this Society. (Much applause.)

The Secretary of the Russian Bible Society, in a low and modest tone, addressed the Meeting. From his broken English, it was difficult to collect clearly what he said. He addressed them with great awe, to return them the thanks of their fellow labourers in Russia, and begged to inform the Meeting that they had circulated the Scriptures amongst Cossacks and Tartars of various nations, amongst even the Chinese, and to the confines of that vast empire. He assured the Meeting that in Russia all the Bishops, "without exception," had joined in the great work.—(Loud applause.) The Secretary said, that from the progress they were making in various nations, the prospect of all being united in one bond of Christian unity and brotherhood, was neither distant nor chimerical.—(Great applause.) But his friend, Dr. Patterson, would give them the best account of their progress.

Dr. Patterson addressed the Meeting, and assured them, that if the Secretary could have expressed his thoughts adequately in the English language, he would have electrified them with the account he could have given of the progress of the Society in the Russian empire. This progress demonstrated, that the circulation of the Bible was capable of uniting all hearts that were worth uniting, for they saw the Metropolitan of the Catholic church, the Patriarch of the Greek church, and the leaders of various other bodies of Christians, had united in the great work. (Applause). They had printed in the last year, 160,000 copies of the Scriptures at St. Petersburg, and this year would print 100,000 more. They had made even the soldiers the propagators of the Gospel, for the military sought the book, and studied the divine word with ardour. In conclusion, the Rev. Gentleman assured the Meeting, that Russia would all unite in circulating the Scriptures, not only within the empire, but among the whole of the nations by which it was surrounded.—(Much applause.)

Lord *Calthorpe* remarked, that when the great moral effects of this institution, over the whole world were contemplated, it was matter of the highest congratulation that this Institution had been originated and perfected in Great Britain.—(Applause.) He said it must be productive of one great public benefit—namely, that of gaining to us in every country the best of allies, and the good opinion of a large portion of the inhabitants of the world. Even the Catholic Priests of France and other countries would soon find that the best mode of recommending themselves to, or securing the affections of, their flocks, would be to support Institutions like the present. He concluded by moving the thanks of the Meeting to the Duke of York, and the other Members of the Royal Family, for their continued countenance to this Institution.

The Right Hon. *Charles Grant* seconded the motion with much pleasure. The support of this Institution conferred honour upon its supporters; and they gave thanks to those illustrious members of the Royal Family, because they rejoiced to see them foremost in the cause of morality and religion. In considering the Report, he could not help regretting the loss of one who was the great promoter and partaker of their success, Mr. Henry Martyn, late Missionary in Persia. Words could not express the feelings which arose on the recollection of the lives of this and others of their great labourers, who had been called to their reward. The Hon. Gentleman proceeded at great length, and with much eloquence, to combat the opinion that the dissemination of the Scriptures could be injurious to the Established Church. All the arguments of those who maintained this position, had the fallacy of the old schoolmen, and their opposition was as covert as that of the Jesuits, whose cunning they possessed, without any of their learning. Their arguments were fallacious, because, so long as the Established Church had the Bible for its foundation (and he, as a member of the Established Church, maintained that it had), the circulation of the Bible could not be otherwise than beneficial to it.—(Much applause.)

This motion was also agreed to unanimously.

Dr. *Steinkopff*, the minister of the German Lutheran Church, in the Savoy, introduced to the Meeting a gentleman from the Bible Society of Paris. He stated that the Society from which he was delegated, was acting with the same spirit, though in a more limited sphere, as the Parent Society in London, and would become greatly useful, in extending and consolidating the similar societies throughout France.

The Rev. *Rt. Daly*, a clergyman from Dublin, addressed the meeting at considerable length, and concluded by moving the thanks of the meeting to the Vice Presidents and other conductors of the Society.

The Rev. Mr. *Fletcher*, in an eloquent congratulatory speech, seconded the motion, which was carried unanimously.

Mr. *Wilberforce*, M. P. moved the thanks of the Meeting to the Treasurer and Secretaries for their continued and increased exertions in support of the objects of the Society; which was carried.

The *Treasurer* stated, the receipts of last year to be £97,062. This sum, when compared with the average of the three last years, exceeded them by £1600. There had been one legacy of £5,000. left to the Society; and they had received £8,600. from Auxiliary Societies. Though the funds were diminished, in consequence of the increased expenditure, yet the prospect was, in every way, most gratifying; and increased exertions might safely be calculated upon.

The Rev. Mr. *Hughes* one of the Secretaries, in returning thanks, paid a warm tribute to the memory of the late Mr. Owen.

Several other Gentlemen and Clergymen addressed the Meeting at considerable length; and after several resolutions of thanks were passed, the large assembly separated, highly gratified with what they had seen and heard.

MERCHANT SEAMEN'S AUXILIARY BIBLE SOCIETY.—Thursday, May 8th at noon the 5th Anniversary Meeting of this Society was held at the City of London Tavern, where the great room was filled by a most respectable assemblage, chiefly of females. The Right Hon. Adm. Lord *Exmouth* in the Chair.

The Report was read by the Secretary, (Mr. Suter). It stated, at great length, the progress the Society had made during the last year. A great change had been effected in the manners and morals of sailors, amongst whom the Scriptures had been circulated. Bibles and Testaments were now made part of the furniture of ships, and sailors were thereby instructed in the way of salvation, that they might be prepared, at any sudden call, to meet the face of their Maker. Such a change had been wrought in many sailors, that in their desire to obtain the Scriptures, they had actually purchased them out of their own wages. They were now neither so prophanes nor profligate as heretofore. In some instances they had declined breaking the Sabbath, though requested by their Captains to do so. A great change had been wrought in the Captains themselves, their commands were often unaccompanied by curses, and one of them had said he endeavoured never to work his men on Sundays, if it could be avoided. Another had acknowledged to the Society's Agent that he was one of the 'greatest scamps imaginable,' before he received the scriptures from them. In fact, sailors were now becoming sober, steady men, to whom property might be intrusted with safety, and whose honesty and courage might be equally relied upon.

The number of Bibles sold by the Society last year at Gravesend, amounted to 730, and 79 Testaments; and the number left without payment (many of which have been since paid for) 90 Bibles, and 356 Testaments. The total distribution from the commencement of the Society, in 1818, is 7190 Bibles—9279 Testaments.

The Earl of *Rocksavage* moved the printing of the Report, but unhappily, in too low a tone to be heard by our Reporter.

R. H. Marten, Esq.—He was happy to be able to state from his own knowledge the great benefits of this Institution, and in many cases the altered character of the sailors. When the agent of the Institution first went to Gravesend to distribute Bibles he was laughed at for attempting to instil in the minds of sailors the spirit of religion; but, by the grace of God, these prejudices were now removed, and the word of God was sought after with an avidity that was truly delightful. It however behoved us to look about us; America was doing much to keep pace with this country in the good work, and in one vessel, which lately came from New York, he had the gratification of beholding in the cabin nearly the whole of the crew on their knees, offering up prayers and singing psalms to the Almighty. He frequently went on the river, and conversed with the watermen on holy subjects; one of them observed to him, that a man who had been fond of dog-fighting and bullock baiting had changed his habits, and that he had forsaken those scenes of wickedness, and become a moral man and a good Christian.

The Rev. John Hatchard.—As he resided in the interior of the country, he could say little of the effect which the hope of everlasting life had upon sailors; but, judging from the Report, he should say they had a high idea of its importance, and that their minds were fully prepared to receive the blessed truths of the Gospel.

Mr. Ald. Key spoke at great length in favour of the Institution, as did the Rev. Mr. Millar of Glasgow; the Rev. Geo. Clayton, and the Rev. Dr. Steinkopff:—The latter particularly stated the sale of 500 Spanish Bibles in two days in Spain.

The noble Chairman in dissolving the Meeting said he had now been a sailor for nearly half a century, and for forty years of that time he had been a subscriber to a Bible Society, and had always found those sailors to be the best who read and were acquainted with the Holy Scriptures. His Lordship congratulated the Society on the success which had hitherto followed its labours, and trusted that at their next Annual Meeting, the Report would be still more interesting than the present.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—On the 9th, at noon, a most numerous meeting of this Society took place at the Freemasons' Tavern, Sir T. Baring, Bart., in the Chair. There were upwards of 500 ladies present. The platform was crowded with Clergymen. Near the Chairman sat Lords Bexley, Gambier, and Calthorpe, a Russian Prince, the Bishop of Gloucester, &c.

The Chairman having stated the object of the Meeting observed, that there was something in the history of the persecutions of the Jewish people which most powerfully commanded the sympathies of those who felt for the spiritual welfare of their fellow-creatures. From the first Institution of the Society, about 300 children of the Jews had been educated in the Christian faith, none of whom had, to the knowledge of the Society, ever returned to the errors of their forefathers. A good number of

copies of the New Testament in the Hebrew language, and hundreds of thousands of tracts had been circulated wherever Jews could be found throughout the Continent, as well as in this kingdom, and the most cheering consequences arose from so vigorous a diffusion of true knowledge. The Chairman then called upon the meeting for their unremitting efforts in favour of the Institution, whose views embraced the interests of six millions of people scattered over the face of the earth.

The Rev. *Basil Woodd* (one of the Secretaries), eulogized the Society, and said it was almost time for the Gentiles to avail themselves of the opportunity of making some amends for the frauds they had committed upon their Jewish brethren. The Rev. Gentleman also affectionately addressed the children—congratulated them on their admission to the Christian church, and admonished them not to neglect their privileges, but to pray for their benefactors and the conversion of their nation. On this subject he read, and expounded as he proceeded, part of the 61st and 62d chapters of Isaiah; after which the children sung a Hymn in the Hebrew, "Unto us a child is born," &c.

Rev. Mr. *Hawtrey* (another of the Secretaries) read the Report, which was long and very interesting. The total amount of subscriptions for the last year, was £10,924. (exceeding last year £230.) of which Ireland had contributed, notwithstanding the privations under which that country had recently laboured, no less than £1,150. Within the year, 8,824 copies of the Scriptures, in whole or part (including about 3000 Testaments in Hebrew, German, &c.) had been issued, and no fewer than 74,000 Tracts. An additional number of Missionaries were going out to Poland, where the efforts of the Society were strongly felt. The Report concluded with a call for increase of funds.

The Bishop of *Gloucester*, moved that the Report be received and printed.

Lord *Callhorpe* seconded the resolution. His Lordship commended their attempts for the conversion of the young, whose hearts were more open to instruction and conviction.

Several other Gentlemen addressed the Meeting, as Major Mackworth, Professor Kelfer, the Rev. Messrs. Cunningham, Thistlewaite, Marsh, &c. Also a converted Jew, the son of a Rabbi, returned his thanks for the exertions of the Society, in behalf of his nation. In the north of England he met with a man of talents who spoke very lightly of the object of the Society, and its effects. He did not suppose they would convert more than 100 altogether. 'Be it so (said he) you are a skilful calculator—take your pen now and calculate the worth of 100 immortal souls!'—Sir T. Baring closed the Meeting with an address from the Chair, and a collection was made at the doors.

PORT OF LONDON SOCIETY.—12th, 11 in the morning, the Fifth Anniversary of this laudable Institution was held at the City of London Tavern.

Lord Gambier took the Chair, and was supported by the Earl of Rocksavage and R. H. Marten, Esq. His Lordship said, it was gratifying to find so numerous an assemblage of the people of God met on this great object. It was truly lamentable to find that those men who formed the strength and sinews of the Empire had been so long neglected in their spiritual concerns. But blessed be God, who had stirred up good minds to communicate that knowledge which can alone lead unto salvation!

The Rev. Mr. *Irving* delivered a most solemn and appropriate prayer, imploring the blessing of the Almighty on the Society.

The Report of the Committee's proceedings for the last year was read.

The Rev. *Jn. Innes* moved the reception of the Report just read. He did not wonder at such numbers being assembled at every annual Meeting, when he considered that the Society's object was so important.

Lord *Rocksavage* seconded the Resolution, which was carried unanimously.

Other Resolutions were agreed to, after which—

Adm. Lord *Gambier* being obliged to retire from the room, the Treasurer, Mr. *Marten*, moved the Thanks of the Meeting to his Lordship, who replied, 'Ladies and Gentlemen, I accept with gratitude this mark of your approbation, and in bidding you farewell, I will repeat, May God Almighty, of his infinite mercy, bless you all!'

Mr. *Marten* then took the chair, and stated the Society's Accounts, by which there appeared a balance of 75*l.* in hand, and a debt of 216*l.* against them. Several other Ministers, &c. then addressed the meeting, and the whole closed with a liberal collection.

NAVAL AND MILITARY BIBLE SOCIETY.—On 13th at noon, the Anniversary Meeting of this Society for the Distribution of Bibles amongst Sailors and Soldiers, was held at the King's Concert Room, which was extremely crowded, chiefly by ladies, who appeared to take a strong interest in the spiritual welfare of the objects of the Society. Lord *Vise. Lorton* took the Chair.

The Secretary read the Report. Nothing could be better, he said, than the plan of selling the Scriptures at the cost price; for the chance was, that the man who paid for them would read and prize them more than if he had them for nothing. The Report concluded by an exhortation to the friends of the Scriptures to come forward, and save the soldiers from the current of infidelity which was let loose upon them.

Lord *Calthorpe* moved that the Report should be received.

Mr. *Stewart* seconded the motion, which was carried unanimously.

Major *Mackworth*, of the Hon. E. I. Company's Service, addressed the Meeting, and said, that he had seen many engagements abroad; he had seen the men form in ranks and rush forward to death without knowing where their immortal souls were

to go, or even that they had any. (Hear, hear). He concluded by moving a resolution of thanks to the Royal and Noble Patrons of the Institution.

Lord *Gambier* addressed the Meeting at some length.

The Motion was carried unanimously.

Several other addresses were made by naval officers, when thanks were voted to the Chairman; and after a liberal subscription had been made, the Meeting separated.

On the 16th, THE TRACT SOCIETY held their Annual Breakfast at the City of London Tavern, *Joseph Reyner*, Esq. in the Chair. The Report stated the circulation of Tracts in various parts of the continent to a large amount, and the success of Tract Societies in Russia, Prussia, Germany, the Netherlands, and Paris: in Spain, a most extensive field of operation is opening. During the past year 8000 Tracts have been distributed in that country from Gibraltar. A Missionary stationed there writes, 'When we offer Tracts to the Spaniards, they anxiously enquire—"Have you any thing new?"' The Rev. S. S. Wilson is also returning to Greece, and means are using to supply that country, Mr. W. being engaged in translating Tracts in the Greek language. In South America, the West Indies, the United States, and India, large numbers of Tracts are circulated. The Committee mourn the loss of the laborious Dr. Milne, who wrote and circulated vast numbers of Tracts in the Chinese language. Renewed exertions are making for China, and £200. have been voted for those purposes. In England, Scotland, and Ireland great distributions have taken place; 105,000 tracts have been circulated at the fairs, and 206,000 'Last Dying Speeches,' improving the deaths of convicts. The Rev. S. Kilpin of Exeter has completed an engagement to affix 20,000 Broad Sheets to the walls of cottages in the west of England, and has thus displaced heaps of trash. The Society complain that 120 Auxiliaries make no pecuniary returns to the Parent Society to assist in general objects. The number of Tracts issued the past year amounts to 5,711,000; and the whole issued since its formation to above 51,000,000.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.—17th, 11 in the morning, was held the twelfth Anniversary Meeting of this Society, at the City of London Tavern, Lord *Dacre* in the Chair. The Meeting began to assemble at a very early hour, and long before the business of the day commenced, the great room was crowded to excess. At eleven, the Noble Chairman and the members of the Committee entered the room amidst reiterated applause.

The *Chairman* having made a few prefatory observations, requested Mr. Pellatt, one of the Hon. Secretaries of the Society, to read the proceedings of the Committee since the last General Meeting.

Mr. *Pellatt* accordingly began to read, when Mr. Wilks's address was loudly called for.

Mr. *John Wilks*, the other Hon. Secretary, then rose to address the Meeting amidst the most applauding Cheers. After an eloquent introduction, in which he alluded to the beauty and benevolence of the season, Mr. W. adverted to the occasion of their meeting and the objects of the Society. He turned to a country, respecting which hope and fear alternately vibrated in his breast. He alluded to Greece, now struggling for liberty with the terrible and lawless power of the Turk. Devoutly did he pray for its triumph (applause), and *Spain* too (continued applause.) Spain was contending for religious liberty. On the banners of the invading army were the inscriptions, 'The Inquisition for ever, and the absolute king.' (Hear, hear.) He had actually seen at Paris the cockades for the army of the faith with those inscriptions upon them. The triumph of Spain could not, therefore, be indifferent to the lovers of religious liberty. (Applause.) In America, religious liberty permanently, usefully, benignly flourished. Looking at the whole state of the world, then, he would not despond, but hope. When he surveyed the course of public opinion, he saw the surface only affected; the deep current beneath flowed on, and would flow on for ever. (Applause.) The shocks of tyranny assailed the great cause of freedom, only as the storm shook the mountain tree, to make it strike deeper root than ever, and fix it more firmly against future hurricanes. (Applause.) The friends of liberty looked forward with confidence to the issue of their war with ignorance and oppression, because they had knowledge with them, and error could not withstand it. (Applause.) Truth, freedom, and piety, shall finally prevail. Here the worthy Secretary, amidst the most enthusiastic applause, concluded an able and eloquent address of more than three hours, which we regret our want of room to detail.

A number of resolutions were moved, expressing in a spirited manner the sense of the meeting on the great subject of Religious Liberty.

The *Chairman*, (as soon as silence could be attained,) said, that at no time, under no circumstances, was it possible to address such a meeting as that which then presented itself to his view, without considerable anxiety and agitation; but during the very interesting proceedings of the day, he had experienced nothing but gratification and delight. To his shame be confessed, that a meeting of that important and enlightened character, (which in future he should not fail regularly to attend,) was unknown to him till he was invited to it by a gentleman, who had that day proved himself to be one of the most enlightened, able, and eloquent public orators of the country. He concluded amidst loud and continued applause.

On the 18th, THE IRISH EVANGELICAL SOCIETY met at six in the Evening, at the City of London Tavern. *Thomas Walker*, Esq. in the Chair. The Report stated that the Rev. Dr. Cope had

resigned the Academy, and was succeeded by the Rev. Messrs. Stuart, and W. H. Cooper, the former being Divinity and the latter Classical Tutor, and that the Academy is in a flourishing state. It also gives an account of many late students who are labouring with zeal and success in various parts of the country, in the sister island. Several places no longer need the Society's aid. Some ministers are preaching to the Irish poor in their native tongue, and are gladly received. The Report closes with a powerful and affecting appeal in behalf of Ireland.

May 21, at noon, was held at the Freemason's Tavern, the Annual Meeting of THE CONTINENTAL SOCIETY for Propagating Religious Knowledge over the whole Continent: Sir T. Baring, Bart. in the Chair. The Report stated, that during the last year a footing had been gained in the south of France, and meetings established amongst Jews, Catholics, and the nominal Protestants, and the circulation of the Bible went on there in spite of the opposition it met with from the authorities.—There was great need of the Scriptures amongst French Protestants, for the name meant nothing but a person who was not a Catholic, and who had, with the superstitions of the Church, renounced the fundamentals of Christianity. The works in circulation among them were chiefly such as acknowledged the Saviour only as a pattern of morality. In the north of France, reformation was proceeding with rapid strides—300 souls had been converted by one minister. In Germany the Bible was going on well, but no entrance had been gained in Spain. In Paris a Society had been established for all denominations of Christians to unite and refute the objections of Atheists and Materialists, to convert the Jews, and direct their efforts against the enemies of Christianity. The funds are in a good condition, and the receipts greater than the disbursements. Lord Powerscourt, Mr. Spencer Perceval, Lord Rocksavage, and Mr. Wilberforce, addressed the meeting.

Same day, was held the Annual Meeting of the friends of the SOCIETY FOR THE BUILDING AND ENLARGEMENT OF CHURCHES AND CHAPELS, at the Society's House, 32, Lincoln's Inn Fields. The Archbishop of Canterbury in the Chair. Present, the Archbishop of York, Bishops of Chester and St. Asaph, Lord Kenyon, Sir T. Acland, &c. &c. The Report stated that grants had been made last year in forty-six cases for enlarging places of worship amounting to £9,489 and an increase thus provided for accommodating 13,797 persons, the number of free sittings being 11,114. The Society has already been instrumental in accommodating 80,526, of which number there are free sittings for 60,510.

PHILANTHROPIC INTELLIGENCE.

HOME.

CITY OF LONDON NATIONAL SCHOOLS.—May 9th, the Tenth Anniversary Festival of the City of London National Schools' Society was held at the City of London Tavern.

At half-past six o'clock, Alderman *Atkins* was invited to the Chair, in consequence of the absence of his Royal Highness the Duke of York, occasioned by indisposition.

The first toast given was—"The Church and King," which sentiment was warmly applauded, and drank with three times three."

The next toast was—"His Royal Highness the Duke of York, and better health to him.

Then followed—"The Duke of Clarence and the Navy," and "His Grace the Lord Archbishop of Canterbury, and Parent of the National Schools."

The *Chairman* now proposed the "Health of the Lord Bishop of London," whose attentions, instructions, and encouragement of the children, merited that encomium; he was unable to express.

The Bishop of *London* returned thanks, and concluded a powerful and eloquent speech with the following:—"When, gentlemen, I speak of Christian education, I speak of every thing that makes life respectable and renders death happy. I think, therefore, no time, no expense, no labour, are really lost, or can be estimated too highly when referred to the expected contributions of this day. I earnestly hope that your beneficence will go very far to relieve this institution from the difficulties it labours under. What you have to do, Gentlemen, should be promptly done."

The *Chairman* gave—"The city of London National Schools; and may God's blessing rest upon them!"

O. Hatch, Esq. the Treasurer, then made his Report,—The total amount received was 687*l*.

The Bishop of *London* proposed the Chairman's health, which he accompanied with an eulogium on his private and public life.

The *Chairman* said that he had now a duty to discharge, in calling the attention of the company to their expected Royal President. He regretted his absence. But it was consoling to reflect on the fact, which had His Royal Highness been present, would have impressed his noble mind, namely, that during five years, not one boy educated in the National Schools of the City had been brought before a Magistrate. In fact, the Institution went to cement the Constitution, and therefore he would drink 'Increased Prosperity to the National Seminaries.'

Several other toasts were drank before the company separated, and all with three times three.

CITY OF LONDON GENERAL PENSION SOCIETY.—This Society was instituted in 1818, and held its Anniversary Meeting, at the City of London Tavern.

His R. H. the Duke of Sussex entered the Room at six o'clock, and took the Chair, amidst universal applause.

After dinner *Non nobis* was sung, and the usual loyal toasts given, after which the health of H. R. H. the D. of Sussex was then drank with enthusiasm, and His Royal Highness returned thanks in a speech, which was replete with every sentiment of satisfaction at the success of the Society. His Royal Highness enumerated the various blessings which had been afforded by the present Association of Gentlemen, who had at heart the welfare of the human species—who had exerted every power they were possessed of to rescue human nature from misery; and concluded, by exhorting all present to give their support to this great and benevolent undertaking.

There were upwards of 300 persons present, and more than 300*l.* was collected.

REFUGE FOR THE DESTITUTE.—On the 10th was held the 17th Anniversary festival of this valuable Institution. His R. H. the Duke of York, their President, having intimated his inability to attend the Meeting through indisposition.

At half-past six the Right Hon. Lord Kenyon took the Chair; supported by the Hon. H. G. Bennet, M. P. Ald. Atkins, Sir C. Flower, the Chamberlain of London, &c. On the 10th being removed, *Non nobis* was sung by Mess. Taylor, &c., and the King's health was drank with 4 times 4 and loud applause.

The Noble Chairman, on rising to address the company, regretted most sincerely, that the duty had not fallen into hands more capable of doing justice to the toast he was about to have the honour of proposing. He had however the consolation of knowing, that nothing short of the most imperious necessity could have prevented His Royal Highness the Duke of York from having attended the meeting of that day.—(Applause.)

The Noble Chairman then gave successively, 'the healths of H. R. H. the Duke of York, and success to 'the Refuge for the Destitute; the Earl of Liverpool, Lord Viscount Sidmouth, &c. expatiating on their respective merits; all which were drank with great enthusiasm.

The Chairman apologized for the absence of their Treasurer through death in his family; but stated, that the Institution was indebted to him, not only for his personal services, but for a constant advance of from 5 to 6000*l.*

S. Hoare, Esq. acting in his place, read a list of donations, &c. among which were, Lord Liverpool, 30*l.* Lord Kenyon 20 guineas; Lord Sidmouth, Lord Harcourt, the Bishop of London, &c. 10 guineas each, amounting to about 250*l.*

SCOTTISH HOSPITAL.—The Annual Spring Festival of this well-regulated and eminently useful Establishment was celebrated at the Freemasons' Tavern, where a number of highly respectable Gentlemen sat down to a sumptuous dinner, His Royal Highness the Duke of Clarence and St. Andrew's in the Chair.

After the usual loyal and patriotic toasts were given and drank with appropriate feelings, His Royal Highness proposed—'Success to the Scottish Hospital.'—The toast was drank with loud applause. The Secretary then read over a list of numerous benefactions, which had been made by the Company.

A very respectable company of nobility and gentry attended, and the Ladies had agreed to give a ball to the same object in the evening.

LONDON HIBERNIAN SOCIETY.—The 17th Anniversary Meeting of this Society took place on 10th at 12 at noon, at the Freemasons' Tavern, His R. H. the Duke of Gloucester in the Chair, and was numerously and respectably attended.

The Secretary read the Report for the present year. From this it appeared that the number of Schools in Ireland, under the patronage of this Society, are considerably on the increase. They are divided into three classes, as follows:

Day Schools . . .	553 Scholars . .	51,889
Sunday Do. . . .	103	6,824
Adult Do.	128	8,160

Total	784	66,873
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Of these last nearly nine tenths are Roman Catholics, and of the whole, about five sixths. The increase within the last year, upon the whole, is 13,640 Scholars.

The Society also has 22 *Readers* of the Scriptures, in daily employ, and 8 principal Inspectors in uniform circulation through the scene of its labours.

The Society also distributes the Scriptures both in English and in Irish. The distribution of last year has been,

Testaments, English	11,107	Irish 823
Bibles, Do.	1,015	Do. 100

These making 92,600 Bibles and Testaments since the commencement of the Society, and the Society's funds were, through recent legacies, &c., in a flourishing condition. Instead of being in debt as formerly, they have 3000*l.* in the hands of their Treasurer.

Right Hon. Lord *Lorton* moved that the Report be printed and circulated.

The Rev. *J. W. Cunningham* seconded the resolution.

The Secretary then begged leave to introduce Lieut. Gordon to the Company, as a Gentleman to whose exertions the Society had been much indebted.

Mr. Gordon said, that his exertions had been greatly over-rated by the Gentleman who had introduced him to the meeting. He had spent 12 months in Ireland, and in the space of that time had devoted much attention to the affairs and proceedings of the Society, but he had never acted or been considered as an avowed agent; and he now made this statement, because it would shew that his testimony, whatever it might be, would at least have the merit of being disinterested. Mr. G. after relating several interesting and gratifying facts, sat down amidst the loud applause of the Meeting.

Earl *Gosford* passed a very high encomium on the object of the Society, and moved the grateful acknowledgment of the

meeting to H. R. H. the Duke of Gloucester for the patronage which he had invariably given to this Institution.

The Hon. C. *Shore* seconded the Resolution, and proceeded in a very eloquent strain to point out and refute the various objections which had been urged against the Society, and concluded by seconding the resolution.

His Royal Highness the Duke of Gloucester returned thanks. No one felt for the success of the Society more warmly than himself. To Ireland they owed a debt which they could never be able to discharge; but that was no reason why they ought not to discharge it to the best of their ability. (Applause.)

Thanks to the Royal Chairman were then moved by Lord Caledon, and seconded by the Hon. and Rev. Mr. Noel. His Royal Highness returned thanks, and the Meeting closed.

LONDON SOCIETY FOR THE IMPROVEMENT AND ENCOURAGEMENT OF FEMALE SERVANTS.—The Tenth Anniversary of this Society was held April 30th, at the Old London Tavern, Mr. Ald. *Brown* in the Chair, the Lord Mayor, who is President of the Society, being unable to attend. The Chairman, after a brief introductory address, explaining and commending the objects of the Society, called upon one of the Secretaries to read the Report.

The Report was then read by the Rev. Mr. *Watkins*, which stated, that since the Society's Institution 40,000 tracts appropriate to servants had been dispersed among them; 612 servants had received the reward of a Bible each, with a gilt inscription, on the completion of the first year of their service; 1180 rewards and donations had been assigned, to the amount of one thousand nine hundred and twenty-eight pounds six shillings; and 3919 engagements had been made between subscribers and servants. It also mentioned the Societies at Manchester and York, and that application had been made to the Secretaries from Edinburgh and Paris for such information as might be necessary for the Institution of Societies in those places.

The Rev. Mr. *Mortimer* moved that the Report be received and printed.

Jno. Poynder, Esq. in seconding the motion, spoke at considerable length in commendation of the Institution, as highly worthy the public patronage and support.

Mr. Ald. *Key*, in moving thanks to S. Tomkins, Esq. the Treasurer, enlarged on the utility of the Institution—upon the importance of distributing Bibles and religious tracts—on the duty of instilling religious principles into the minds of domestics and children—and on the utility, as well as fitness, of family devotion—and he appealed to masters and mistresses on the value of good and religious servants.

This motion was seconded by the Rev. Mr. *Morrin*, and the thanks acknowledged by Mr. *Tomkins*.

Rev. Mr. *Ruell* moved thanks to the Honorary Secretaries, Rev. Mr. *Watkins* and Mr. *Wheelton*.—The names of the Committee for the ensuing year were also now read and approved, and the Meeting closed by an address from Mr. *Watkins*.

ROYAL HUMANE SOCIETY.—Same day the anniversary dinner of this Society was held at the City of London Tavern. His Grace the Duke of Northumberland (President) in the Chair.

After the usual toasts, with appropriate Music, &c. *Benj. Hames* Esq. one of the Treasurers, read this year's Report, the forty-ninth since the institution of this excellent Society. He then read the Report of the subscribers, &c.

Medallions were presented by his Grace to three persons who had been the means of saving the lives of their fellow-creatures.

In the course of the evening the presence of a number of Ladies in the gallery was hailed with enthusiasm, and his Grace, after returning thanks from the Chair on his own behalf, said the pleasing task of proposing the health of the Ladies who were patronesses and subscribers to the Institution devolved on him; he more particularly wished to compliment those present, who, by their presence, encouraged them in their exertions. The Ladies retired about ten o'clock, amid loud plaudits, and the Noble Duke shortly after left the Chair, which was taken by John Gurney, Esq. who proposed the thanks of the Meeting to his Grace for his conduct in the Chair that evening, and for a further donation of £50. which he was pleased to make on leaving the room.

BRITISH AND FOREIGN SCHOOL SOCIETY—On the 12th, at noon, the Eighteenth Anniversary Meeting of the British and Foreign School Society was held at the Freemasons' Tavern. The Meeting was very numerous and respectfully attended. The body of the hall and the galleries were filled by an elegant assemblage of ladies. On the platform we observed his Excellency Admiral Jabat, the Spanish Ambassador, the Earl of Tankerville, Count Papoff, from Russia &c. &c. A great number of the Society of Friends, both male and female, were present.

Some time after one o'clock the Committee entered the hall, and a few observations having been made by W. Allen, Esq. respecting the absence of His R. H. the Duke of Sussex, who had undertaken to preside—

Mr. W. Williams, M. P. took the Chair until the arrival of his Royal Highness.

The Rev. G. Clayton then proceeded to read the yearly Report of the Committee to the Society. They now received 500 boy and 300 girl scholars, and there were 150 waiting for admission. Since the first establishment of the boy's school in 1708, the number admitted was 14,606, and of girls 7,420, total 22,026. A public examination took place at the Central Schools on the 27th of March, and was numerously attended. The Schools of the Metropolis had been recently visited, and in general were very satisfactorily conducted. These, fifty-seven in number, contained upwards of 9,000 children. The Inverness Education Society was making considerable progress in the Highlands. Besides the model school under Mr. Cameron, there were 35 schools, containing 1,524 scholars. In one district, with a population of 600 persons, and in which a few years ago there were

but eight individuals who could read, there were now 240 who could read with ease, and not a family was without its Bible. The progress of education in Ireland was highly gratifying. By the last report of "the Society for Promoting the Education of the Poor in Ireland," it appeared that the number of their schools was 727, containing 51,637 scholars. Of these schools 17 were formed in jails, and had produced the happiest results. More than 100,000 copies of their cheap and useful publications had been circulated. The London Hibernian Society patronised 575 schools, in which 53,233 children were educated; 90 other schools were under the Baptist Irish Society, containing 7,000.

Mr. *Spring Rice* moved, that "the Report now read be approved and printed under the direction of the Committee; that the thanks of the Meeting be presented to the Treasurer and the Secretary."

Mr. *Evans*, M. P. seconded the motion.

Mr. *W. Smith*, M. P. was proceeding to state the great pleasure he felt in proposing the next resolution, when—

The Duke of *Sussex* entered the Hall amidst the loudest applause, accompanied by the Persian Ambassador, and took the chair. The cheering having subsided,

Mr. *W. Smith* then resumed. He was sure the whole Society were gratified that his Royal Highness should have entered the Meeting at the time when he was descanting on the benefits the Society had derived from the patronage of that royal and illustrious Personage, to whom his Royal Highness was so nearly allied. (Cheers.) After adverting to the state of France and Italy, in which it seemed to be the policy of the Governments to put an extinguisher on the education of the people, the Hon. Gentleman moved, that "this Meeting entertains the most grateful sense of the continued patronage and support afforded to this Institution by his most gracious Majesty, thereby strongly evincing his paternal regard to the religious and moral improvement of mankind."

Mr. *W. Whitmore*, M. P. seconded the motion, which was carried unanimously.

The Rev. *H. Townley*, after an able speech of some length, concluded by moving "the most respectful acknowledgments to Her Royal Highness the Dutchess of Kent, Patroness, and to the Ladies the Vice-Patronesses, and Members of the Committee."

Mr. *Staffel*, Secretary to the Bible Society at Paris, seconded the motion, which was carried unanimously.

A statement of the accounts of the Society was then read, by which it appeared that the total income of the last year amounted to 2053*l.* the expenditure to 1912*l.* leaving a surplus of 241*l.* 15*s.* 8*d.* On the Treasurer's account there appeared a balance of 1800*l.* due to that officer.

Mr. *W. Allen* (the Treasurer) then rose to make some remarks on the situation in which the Society was at present placed. The worthy gentleman then detailed the financial history of the Society, and moved 'thanks to his Grace the Duke of Bedford, and to the Right Hon. and others the Vice-Presidents.'

The Rev. Dr. *Patterson*, of St. Petersburg, seconded the motion, which was carried unanimously.

Mr. *Lennard*, M. P. then moved, 'that this Meeting is highly gratified by the encouraging accounts of the extension of the British System of education, by the establishment of local societies and schools at home, and is desirous of expressing its grateful acknowledgments to the Auxilliary Societies of Bristol, Bath, Plymouth, Tavistock, Uxbridge, and Wycombe, for the assistance received from them in aid of the funds.

Rev. *S. S. Wilson*, of Malta, seconded the motion. He had spent four years as a Missionary to the Greeks; he knew they were exceedingly desirous of education, which, especially among the females, was much neglected. He trusted they would triumph in the present struggle for liberty, and enjoy all the blessings of light and knowledge. (Cheers.)

The motion was also carried unanimously.

J. Hume, M. P., assured the Society, that he did not expect to have been called on to propose the next resolution; but in obedience to the wishes of the committee, he could not hesitate; and after a speech of some length, concluded his address by moving, thanks to their Royal Highnesses the Duke of Sussex and Prince Leopold of Saxe Coburg, &c.

Mr. Alderman *Key* seconded the motion, and it was then carried most enthusiastically.

The *Chairman* said it was not his intention to detain them very long, but in returning his sincere thanks to that respectable Society for their attendance that day, and for the honour conferred upon him by the last resolution, he must be permitted to say a few words on what had passed since he had taken the chair. He had been prevented from attending earlier, and on leaving that assembly, he had to go to the House of Lords. They would see, therefore, that he was working double tides. (Laughter and cheers.) After addressing the Meeting at some length, he concluded, by begging to return his best thanks to the Ladies and Gentlemen, and to assure them that he should always be at his post to assist them. (Cheers.) His Royal Highness then withdrew amidst the acclamations of the Meeting, which immediately began to separate.

TO CORRESPONDENTS.

Our friend *F. H.* was overlooked last month; it will not be so next month.

The honours of *Martyrdom* are not reserved for the party alluded to. Thanks for the favour.

The favour mentioned by *αμαρτωλος* has never come to hand, or from the first specimen, we may conclude it would have been acceptable. The one forwarded this month will appear in the *Anti-Sceptic*.

J. D. is received, also *L—R—*.

Our other Correspondents will excuse our perusing their pieces at present.—We are overwhelmed this month with our engagements.

THE
CHRISTIAN'S POCKET MAGAZINE,
AND
ANTI-SCEPTIC.

No. XIII.

JULY.

VOL. VIII.

NOTICE
OF
THE REV. ROBERT HOUSMAN.

(With a Portrait.)

THE Rev. Robert Housman is the incumbent Minister of St. Anne's, Lancaster. This chapel is situated in Moor Lane, and was erected by this clergyman, in 1796. To it is attached a Benevolent Society, under Mr. H.'s patronage, which embraces for its objects sick persons, poor lying-in women, and aged, and infirm people; the funds of which are raised by voluntary contributions, and an annual collection at the chapel. This society breathes the genuine spirit of the gospel, and extends its aid to all who attend any place of worship, wholly disregarding sect or party. Mr. H. is a man of much public spirit, and bent upon doing good. Among other objects of his regard, the young are not forgotten. St. Anne's Sunday School comprises, in general, about 500 children, of both sexes, who are instructed by about 40 gratuitous teachers, who conduct them to the

VOL. VIII. No. 13.

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chapel twice every Sunday. Mr. H. is firmly attached to the British and Foreign Bible Society; for he considers it as an 'angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him.'

The Church Missionary Society also finds a warm supporter in this clergyman, who furnishes the education of a young African, called R. Housman, after his patron.

The following printed address to his congregation will further shew the spirit of this esteemed magistrate and pastor:—

'Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance.' II. Peter. c. i. v. 15.

'My dear friends, the shadows of the evening are drawing fast around me; increasing years, and a feeble constitution, concur in reminding me, that the time cannot be far distant, when the place which knoweth me must know me no more. But the moments, which are hurrying forward the hour of our final separation, find me, if I mistake not, more and more anxious that you all may "obtain salvation by our Lord Jesus Christ." I seem to perceive, with more affecting clearness than ever, the straightness and the difficulties of the way to eternal life; and that between the favour and wrath of God—between a soul saved, and a soul lost for ever—there is a difference which nothing but the experience of eternity can truly explain. Under the impression of these views and circumstances, it is my intention, so long as I am continued among you, to place in your hands, at the close of each succeeding quar-

ter of a year, a plain discourse upon some important subject; * the doctrines which may be stated, explained, and applied, are those which you have heard for nearly twenty-seven years. I am well persuaded that they are the doctrines of the Established Church, and that their tendency is holy. I have, likewise, evidence, which cannot deceive me, that they are the great truths of the gospel of Christ: that evidence is nothing less than the witness and the seal of the living God. He has borne the testimony of his approbation to the preaching of "Christ crucified;" he has fulfilled his promise, that his word shall not return unto him void: he has given the increase. I look around you, and I see, in many an instance, that "the blind have received their sight:" that "the lame" have obtained strength, and are walking steadily in the narrow path: that "the lepers are cleansed,"—have exchanged the pollutions of allowed iniquity for repentance, and faith, and the love of God: that "the deaf" have heard the glad tidings of salvation with astonishment and joy: that "the dead" in sin are raised to spiritual life, and to the enjoyment of spiritual comfort: and that "the poor," to whom the gospel has been preached, are blessed with "the unsearchable riches of Christ." When I see this exact agreement between what is described and promised in the Bible, and what is actually and evidently wrought among you, I see a renewed answer to the Saviour's supplication to his Father—"sanctify them, through thy truth:" and I need not an angel from heaven to tell me—here is the gospel of Jesus; for here is the finger of God. I

* The Pastoral Visitor, sold by L. B. Seely, 169, Fleet Street, London.

beg your prayers, that the blessing of the Lord may prosper the publication; and that we may rejoice together in the day of Christ.'

The portrait, given with this notice, is pronounced to be an excellent likeness, and was published, last year, by request of the congregation.



THE POCKET PREACHER.—No. III.

THE PARABLE OF THE RICH MAN & LAZARUS.

Luke xvi, 19, 20.—*There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar, named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table.*

WE are informed, in the preceding verses of this chapter, that when our Saviour had spoken the parable of the Unjust Steward, in order to prove man's responsibility, for whatever good things are committed to him by God; his doctrine was received by the cavilling Pharisees, with contempt and derision. They keenly felt his pointed reproofs, and their proud hearts were filled with indignation against him. But our Lord was not to be deterred by either the anger or the scorn of his adversaries; on the contrary, his zeal increases the more they deride and revile him; and on the present occasion, he severely condemns their covetousness and sensuality, by the parable in the text; wherein he enforces his preceding admonitions with tenfold energy. This parable presents us with one of the most awful and alarming examples contained in the whole scripture; with one drawn in such lively colours, and

differing so materially in its structure from the generality of our Saviour's parables, that many commentators have considered it a real narrative of facts, rather than an allegorical allusion. However this may be, the important truths contained in it are equally clear, certain, consolatory and alarming. It is replete with instruction momentous to all mankind; and every one, whether abounding in affluence or pining in poverty, may derive from it the most useful lesson for the regulation of his life and conduct.

It is proposed to confine our attention to the three following points:

First. The different conditions of the rich man and Lazarus in this world.

Second. Their still more different conditions in a future state.

Third. The conversation that passed between the former and Abraham.

I. We are to consider *their different conditions while on earth*. There was so vast a distance between their respective states that the only point of resemblance consisted in their being both mortal.

1st. This rich man, like many others in similar circumstances, enjoyed every gratification that could delight the sensual mind. He 'was clothed in purple and fine linen, and fared sumptuously every day.' His house resounded with perpetual mirth and gaiety, his tables groaned under an abundance of the richest dainties, and his body was arrayed with the gorgeous apparel of royalty. Allured by his wealth, courtly friends and flattering sycophants constantly surrounded him, and used all their exertions to anticipate his wishes, and pamper his pride. In these worldly vanities his carnal heart delighted,

and he had no idea or desire beyond them. No doubt he was an object of envy to many of his fellow-creatures, who thought him in possession of supreme felicity, and would have considered it the highest happiness could they have shared his lot; and as they contrasted their own scanty pittance with his apparently inexhaustible wealth, they conclude, that he who possessed such abundance, could be no other than the favourite of heaven. But his fearful end proves how greatly they were mistaken.

2nd. What a contrast does the abject condition of the wretched Lazarus present! He was as destitute of this world's good as a human being can possibly be. He "was laid at the rich man's gate, full of sores, and desiring to be fed with the crumbs which fell from his table." We have in these words a picture of no common misery. It is not merely poverty, but absolute famine, united with dire disease, to torture and destroy the mortal frame. In the external condition of this poor beggar, we behold the most complicated wretchedness that can fall to the lot of man. Perishing with hunger, and racked with the excruciating pangs of a loathsome distemper; destitute of all human aid, and without even the common necessities of life, he lay a wretched outcast from society, protracting a miserable existence, till the friendly hand of death terminated his bitter sufferings.

Such was the difference between their mortal conditions. One had all that the world could confer to make him happy; while the other was not only deprived of every comfort, but consumed by poverty and disease. Who, that beheld these two men while on earth, would have imagined that they were of the same species?

Or, if they were of the same species, who would have thought that a just and merciful God would have dealt so differently with them? But, who shall dare to call in question the operations of the Most High? 'Shall the thing formed say to him that formed it, Why hast thou made me thus?'—God forbid! Before rash man ventures to arraign his mysterious dispensations, let him wait with patience, and behold their termination. Then he will understand many things, which, at first sight, were inexplicable. And in the present instance we shall be reconciled to the inequality that existed between the temporal states of the two men in this parable, when we contemplate:

II. Their respective ends, and *their still more different conditions in the invisible world*, when the rich man was reduced to a state of deserved misery; while the poor beggar was raised to supreme felicity in the mansions of glory.

1st. Happy for the unfortunate, all earthly woes must have an end; death, so terrible to the rich contented worldling, is hailed with joy by the poor persecuted saint, whose heart is fixed on things above. He comes, at length, a welcome visitor, to the wretched Lazarus, who dies, and is carried by angels into Abraham's bosom; where his sorrows cease for ever, and the God in whom he trusted 'wipes all tears from his eyes.' What an astonishing change now takes place in his condition! How wonderful is the contrast between his late and his present state! A short time since, he was full of disease and dying with hunger:—now he is admitted to the realms of everlasting glory, is filled with joy unspeakable, and crowned with honour and immortality. Of his former afflictions, nothing remains, except their sanctifying influence on his soul; and the

enjoyment of the Divine Presence, which, on earth was his only consolation, will now be his blessed portion to all eternity.

2d. How dreadful the reverse experienced by the rich man! He dies also, and is buried; but we read, that, 'in hell he lifted up his eyes, being in torments.' All his earthly possessions, his sumptuous cloathing, his delicate viands, his numerous friends and dependants, were unable to save him from the common fate of man; nay, instead of keeping death at a distance, it is probable that his luxury and dissipation rather served to hasten its approach. As his riches could not preserve him from the power of death, they were still less able to rescue him from the awful fate that awaited him *after* death. Poor, deluded sinner! when too late, he perceives the folly and madness of his former life. But, as we are not informed of any enormous crimes that he committed, we cannot justly impute any to him. As to his elegant cloathing and costly fare, they were not in themselves sinful, provided they were such as suited his station in life. It appears that his guilt principally consisted in having set his heart upon worldly vanities, and given them that place in his affections, which is due to God alone: in having lived solely to himself, and neglected those unhappy fellow-creatures, whose necessities he was bound to relieve in proportion as God had blessed him. This was his fault, and behold the dreadful punishment it brought upon him. His guilty career was soon terminated, and nothing of all his happiness remained to him, but the sin he had contracted by it. His body, indeed, receives a sumptuous funeral, but his soul is consigned to the unquenchable flames of hell. In how different a point of view does

the contrast between these two men now appear! Lazarus, with all his poverty and disease, is the enviable being; while the rich man, with all his vast possessions, becomes an object of the deepest commiseration. And this will be rendered still more striking, by attending to the third particular proposed for consideration, viz.

III. *The conversation that passed between the rich man and the faithful Abraham*, as recorded in verses, 24 to 26, from which we learn the cause why the rich man is 'tormented' and the poor man 'comforted,' together with the unchangeable state of both, and its duration.

Ist. The wretched victim of luxurious living having implored that the once-despised beggar might be sent to cool his parched tongue with a single drop of water, the patriarch thus replies: 'Son, remember, that thou, in thy life-time, receivedst thy good things, and likewise, Lazarus evil things, but now he is comforted, and thou art tormented.' From this reply we learn the danger of riches and the advantages of poverty, when sanctified by the grace of God. We here behold a fulfilment of our blessed Lord's declaration. 'How hardly shall they that have riches enter into the kingdom of God.' Not that we are hence to conclude, that to have our good things on earth, is sufficient of itself to exclude us from future happiness; for it is neither poverty nor riches, that in themselves save or ruin the soul, but the use or abuse of them. This is strongly asserted by our Lord, in the former parable, to which allusion has already been made. When temporal blessings are received with gratitude as the gifts of God, enjoyed with moderation, and freely communicated to those in need, they are indeed desirable

advantages. But, on the contrary, when they are so received, that the Being from whose bounteous hand they flow, is forgotten, and the heart of man is so intent on the selfish enjoyment of them, that, neglecting his duty, he abuses them, and converts them into instruments of pride, impiety, and uncharitableness,—then they become a curse, and cause him to forfeit the blessings of eternity.

In this manner did the rich man abuse the good things committed to his keeping, and in consequence, he received the dreadful reward due to his sinful conduct.

On the other hand, it is said of Lazarus, that on earth he received his evil things, and therefore was comforted in heaven. From which we are warranted in concluding, that he made a due use of these evil things, receiving them with humble faith, and lowly resignation to his heavenly Father's will, and waiting with patience and holy confidence, till it should please him to withdraw his afflicting hand, and take him to himself. Only such a disposition as this can render poverty and affliction subservient to the immortal interests of man: for they have not the least power in themselves to qualify for heaven. But, there is reason to fear, that too many delude themselves into an opinion that they have this power, and that all who are destitute and miserable in this world, will be rich and happy in the world to come. However common this notion may be, it is a most awful deception, a miserable refuge of lies, a broken staff which will pierce to the soul every one that relies upon it. As sure as there is a righteous God in heaven, who is 'no respecter of persons,' but will reward every man 'according to the deeds

done in the body',—so sure is it, that there are many who have 'their evil things,' both in this world and in the world beyond the grave:—many who, after passing a miserable life on earth, die, and are doomed to spend an eternity in wretchedness and despair. For it is evident that the abandoned lives led by many of the children of poverty must disqualify them for enjoyment in those pure abodes which nothing 'that defileth' can ever enter. This is indeed a lamentable case; and the poor and afflicted should well consider it, that they may not, by murmuring discontent, and ill conduct in their station, be utterly deprived of those good things in another world, which are denied them in the present. They should so profit by the example afforded them in the text, that, for their privations and sufferings, here, they may receive through patience, faith, and resignation, the everlasting comforts of their God hereafter. Let them make a due use and improvement of their trials and afflictions, and beseech the Saviour of sinners to sanctify them to their soul's eternal welfare; then, they will be enabled to say with the Psalmist, 'It is good for me that I have been afflicted,' and when they quit this vale of tears, they shall be exalted to dwell for ever with him in whose presence 'is fulness of joy, and at whose right hand there are pleasures for evermore.'

2d. For, as we also learn from the reply of Abraham, the blessings and comforts of the future state, as also its miseries and condemnation, are unchangeable and eternal. 'Besides all this,' says he, 'between us and you, there is a great gulf fixed; so that they which would pass from hence to you, cannot, neither can they pass

to us, that would come from thence.' When once we enter the abodes of happiness or misery, the passage is for ever closed, and all return cut off; the great gulf is fixed, and whether we are happy or miserable, we shall continue so world without end. It brings a considerable damp over the greatest earthly felicity, to consider that an end must come: the reflexion that inexorable death will one day demand his due, never fails to cloud over the brightest worldly sunshine. But in the joys of a future state, this fear will have no place; and the certainty that the happiness of heaven will never have an end, perfects the bliss, and heightens, beyond conception, every enjoyment, and every comfort.

On the other hand, in earthly afflictions, it is consolatory to reflect that, at length, time will put a period to our woes, and consign us to that place where 'the wicked cease from troubling, and the weary are at rest.' But it is very different in a state of future punishment. There this comfort is unknown, for, 'the worm never dies, the fire is never quenched,' but, 'the smoke of their torment ascendeth up for ever.' The horrible reflection, that the agonies they endure, will be their everlasting portion, and admit of no alleviation, will fill the bosoms of the lost with inconceivable anguish and distraction.

In conclusion, let us attend to the two following inferences, suggested by this awful portion of God's holy Word.

1st. *How vain are riches without grace!* What could the rich man's wealth procure him in this life? Nothing but what perished in the using; nothing but food and raiment. Nor were his delicacies more sweet to him, than the most homely meal to the industrious contented cot-

tager; nay, in all probability, not half so welcome, not half so delicious. Though he abounded in earthly riches, he was wholly destitute of that heavenly treasure, which follows to another world, and makes rich for eternity. We find that all his wealth could not ward off the stroke of death, and much less could it avail him beyond the present life. When living he placed all his dependence in them, but when he had passed the confines of the grave, he experienced, to his eternal cost, that 'riches profit not in the day of wrath,' and that a man is not 'profited if he gain the whole world, and lose his own soul.' May all that are inclined to forget God, and pass their lives in a round of sensual indulgence, regardless of eternity and a future judgment, contemplate the fearful spectacle displayed in this parable; let them take warning and grow wise by his example. Nor let any envy the great or gay, but let them rather seek to be rich in grace, and happy in the enjoyment of their God; and may the blessed Jesus teach them by his Holy Spirit, that true wisdom which alone can guide them to eternal life.

2. *With what care should we improve our time in preparation for eternity.* Since so much depends upon the inch of time allotted us in this life, even the immeasurable extent of immortality in the next; an eternity of perfect joy and felicity, or an eternity of wretchedness and despair: with what diligence should we attend to the one thing needful, and so husband the remainder of our days, that we may, by the grace of God, through Jesus Christ, obtain an inheritance in those mansions of blessedness, prepared for them that love him, and conform to the holy example he has left for their imitation. Whether

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in prosperity or adversity, we are all hastening to the grave, and compared with eternity, the longest life is but as 'A tale that is told.' Death will soon terminate our present joys or sorrows, and our condition in the future world, will depend entirely on the manner in which we shall have lived in the present. God, in mercy to our souls, has drawn aside for a moment the veil which conceals the World of spirits from mortal eye, and has shewn us what we all shall be in a little time: he has revealed to us the glories of heaven, and the miseries of hell; and informed us that one or other of these must soon be our eternal portion. Let us then endeavour to realize these awful truths, and beg Him to fix them deeply in our hearts, and endeavour so to live, as we shall wish we had done, when our state shall be for ever fixed. May God incline our hearts to the serious study of those important topics, and to his holy name be all honour and glory, world without end. Amen.

αμαρτωλος



HINTS ON SCRIPTURE.—No. VI.

I. Pet. iv. xvii. *What shall the end be of them that obey not the Gospel of God?*

THE GOSPEL IS GIVEN FOR OBEDIENCE, AS WELL AS FOR FAITH. Our faith is to receive it, that it may produce *obedience*. Hence, ministers ought to inculcate its *duties*, as well as its *privileges*. Hence, Christians ought to enquire what they *do*, as well as what they *believe*. Read James II. 14. and following verses. It may be

said, that *to believe* the gospel is *to obey*; but this is to put the cause for the effect. We have no other way of knowing that we believe, but *by obeying*, and true faith is inseparable from its effects. To talk of faith, without obedience, is as absurd as to talk of a sun, without light and heat. Faith, therefore, does not simply consist in *looking* at Christ, but it *follows* Christ, who 'hath set us an example that we should walk in his steps.'

DISOBEDIENCE OF THE GOSPEL INEVITABLY EXPOSES TO PUNISHMENT. 'What shall *the end be of them that obey not the gospel of God?*

We should always look at *the end* of things. A very fair road may lead to a very dangerous precipice. A man in a pleasing dream may break his neck. Let no one, therefore, lay the flattering unction to his soul, that a *sound creed* is all that is necessary, without asking, what will *the end* be of them that *obey not* the gospel of God? Let none say, it is of no consequence *what* we believe, if our *lives* are only good; for if our lives are good, they must be regulated by a good rule; and whatever rule may be set up, be it remembered, 'what will *the end* be of them that *obey not* THE GOSPEL OF GOD?' Let no one flatter himself, that *because some who profess to believe* the gospel do not obey it, and *are no better than other people*: this can plead any excuse for his disobedience, before the Searcher of Hearts. Still be the question repeated, like thunder in the ears, 'what will *the end* be of them that *obey not* the gospel?' Let no one presume to walk after the ways of his heart, and the sight of his eyes, and say, 'to-morrow shall be as to-day;' for *the end* will come, and 'what will *the end* be of them that obey not the gospel?'

These are, professedly, but hints; but they are of vast importance. May God give the reader and the writer grace to improve them. Ego.

LECTURE ON DISPENSING THE LORD'S SUPPER.

BY THE REV. DR. MORRISON OF CHINA.

"And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take eat, this is my body; and he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins."—St. Matt. XXVI, 26—28.

I purpose this day to take a brief survey of what is taught in the Scriptures, respecting the sacrament of the Lord's Supper: and also, of what have been the opinions and practices of the Christian Church respecting it.

This survey I shall divide into four parts, to prevent that incoherence of remark, which might otherwise arise. Respecting the Lord's Supper, I shall consider,

I. The occasion of its institution.

II. The design of it, the truths implied in it, and the names by which it has been designated.

III. The manner of observing it.

IV. The persons who ought to partake of it.

The four words *occasion, design, manner, and persons*, will, in a general way, include all that I propose to discuss.

I. The occasion.

The occasion was the observance of the Jewish passover, and the near approach of our Lord's crucifixion.

Upwards of 3000 years ago, the Almighty sent

various calamities on the Egyptians, because their King refused to liberate the children of Israel from a state of cruel slavery. The last and perhaps the most severe judgment inflicted was the miraculous death of the eldest child in every Egyptian family. The evening preceding this catastrophe, the Israelites were commanded to take a lamb, to kill it, and sprinkle part of its blood upon the two side-posts of the door, and upon the upper door post. This was to be a sign to the destroying angel, by which the houses of the Hebrews were recognized. And in the commandment given respecting it, these words are added, "when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." Our English word passover exactly expresses the meaning of the original word (Pasach) and keeps up the allusion to the very interesting circumstance, on which the feast of the passover was founded.

The lamb slain was considered a sacrifice offered to God; perhaps as an atonement, and the Israelites ate of this slaughtered lamb, after being roasted with fire. The Jews were commanded to keep this feast as a perpetual memorial of their miraculous exemption from the awful calamity inflicted on the Egyptians.

The time for observing it answered to some time in our month of March.

That it prefigured the redemption of men, by Jesus Christ, who died for us, appears by what St. Paul says, in his first letter to the Corinthians. His words are, "Christ our passover is sacrificed for us, let us therefore keep the feast, &c."

The Jews in subsequent ages added wine to this feast. It was observed in the evening of the day.

Our Lord when on earth observed the national usages of the Jews, which, indeed, though some of them were corrupted, were originally of divine appointment. When the disciples asked Jesus where he would have them prepare the feast, he directed them to go to a certain man, and say to him, "The Master saith, My time is at hand, I will keep the passover at thy house with my disciples." My time—the period of our Lord's crucifixion. When even was come, he sat down with the twelve Apostles, to partake of this ancient and significant feast. "And as they did eat, he said, verily I say unto you, that one of you shall betray me."

And having made this allusion to his approaching death, "he took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat, this is my body; and he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remissions of sins." This leads me to the second of our remarks, viz.

II. The *design* of the institution of the Lord's Supper: and in explaining this, I shall first consider the words of the institution. As they were eating the feast of the passover, Jesus took bread, *Tovagrov* "a cake or loaf," in all probability part of the bread used in the paschal feast, in which case it would be unleavened bread, and on this probability, the Greek Church uses unleavened bread in the communion; but as that circumstance is not mentioned, British Churches do not attend to it.

Jesus having taken the bread with his hand, and probably drawn it towards himself, blessed, or gave thanks in a solemn manner. The word

it is not in the original, and hence some have objected to the idea of blessing or consecrating the elements. Others think, that he implored the divine blessing on the bread, and on the ordinance to be then instituted; that it might tend in all succeeding ages to the edification and comfort of his people. In support of this, it is conclusively alleged, that St. Paul blessed the cup, and by parity of reasoning the bread. In 1 Cor. x. 16. he uses these words, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" It is not intended in blessing the elements, that a supernatural or miraculous virtue is conferred upon them, causing them to operate as a charm, either on the body or the soul; but they are thereby set apart or consecrated from a common to a sacred use.

Jesus having taken the bread—having blessed it, or given thanks, then gave thereof to the disciples, probably gave some to each. And in the act of giving it to them said, "Take eat, this is my body." The other Evangelists add these words, "Which is given for you; this do in remembrance of me."

We have all heard of the doctrine called transubstantiation; by which it is meant, that the bread and the wine are converted or changed into Christ's real body and blood. The doctrine is defended by these four words, "This is my body." And again, "This is my blood." Waiving all the arguments against this tenet, from its being contrary to the evidence of our senses, for every one sees that after consecration of the elements, the bread and wine remain the same as before, to the eye, to the touch, to the taste, and the smell: waiving also the contradiction and confusion of ideas arising from supposing that this miraculous

change took place when our Lord blessed the bread and the wine: for he must then have had two bodies—I say, waiving these reasonings, which fail to convince a pious mind, when brought in opposition to express declarations of the inspired page, I prefer referring to other similar expressions, where there can be no doubt, the language is figurative, and if so in other similar cases, there is no difficulty in conceiving that it should be so in this. For instance, Jesus says, “I am the door.” “I am the true vine.” No one understands these words literally. And in Ezekiel there is one passage still more express. The prophet is directed by the Almighty, to cut off his hair; to burn a third part; to scatter a third part in the wind, and so on; and then it is added “This is Jerusalem.” But the prophet’s *hair* was not Jerusalem—No, it was considered as Jerusalem, *i. e.* it *represented* Jerusalem. So in the case before us, our Lord’s words, “This is my body,” must be understood as expressing, this is a sensible sign, or representation, of my body which is soon to be broken for you, which is to be bruised, wounded, and even slaughtered for you. Do this hereafter in your religious assemblies, in a pious and affectionate remembrance of me. Our Lord next took a cup containing wine, gave thanks, as in the case of the bread, and then gave it to the disciples, and in the act of giving it, said, “Drink ye all of it.” We see in the original institution the wine, as well as the bread, was given to the disciples. And it is remarked by one, that they are called disciples, the general term for believers in Christ, and not apostles, shewing, as it would seem, that it was intended for all Christians. I believe the Romish Church conceived the idea of denying the cup to

the laity, from observing in the Acts of the Apostles, the frequent mention of "breaking bread from house to house;" waiting at a place in order to break bread, and so on. Such, however, I conceive merely an abbreviated form of speaking: and by no means sanctioning such a practice.

The next expression used by our Lord was this, "This, or this wine in the cup, is my blood of the New Testament, shed for many for the remission of sins." In St. Luke, it is rather different; "My blood of the New Testament," there reads, "The New Testament in my blood."

The meaning appears to be this, "This cup of wine is a representation of my blood, which is the great basis of the New Covenant; as it is also to those who receive it, the seal of the New Covenant. By SEAL, I mean, "A TOKEN of our accepting God's Covenant in Christ." And also a TOKEN of God's favour to us, on supposition of our sincerity in accepting that covenant. The word covenant is that which the Almighty is pleased to use, when he declares, that in Christ, he will be to us a God; and we shall be to him a people.

St. Luke makes our Lord's words, "My blood which is shed for you:" and in St. Matthew it reads, "which is shed for many for the remission of sins." It was shed for them and for many others: whoever hears and believes the Gospel, may esteem himself amongst the number.

This leads me to notice the truths, implied in the ordinance of the Lord's supper. I mention two; human guilt, and the atonement.

"This is my body which is broken for you. This is my blood which is shed for you, for the remission of sins."

But for creatures innocent in the sight of

heaven, all this was needless: for a prophet, or mere teacher of truth and righteousness to use this language, seems talking very strangely. Those who deny the general corruption and guilt of human kind, together with the atonement or satisfaction made by Christ, must put great force upon these words, whilst the reception of these two truths (for such I will call them,) makes all plain and natural. Our blessed Lord came from heaven, to teach us the will of God, and to make an atonement for our sins; hence he is said to have been sacrificed for us, and to be our pas-sover. The allusion to that ancient occurrence is very beautiful: sprinkled with that blood which our Saviour shed for the remission of our sins, (i. e. being recognized by the all-seeing eye of God, as sincere disciples of the Saviour,) the destroying angel will not inflict merited punishment upon us. I consider, therefore, that the Lord's Supper is designed to keep up particularly the recollection of our Lord's death, as an atoning sacrifice. The benefits resulting from thence will excite gratitude, and the recollection of our sinfulness by nature and practice, which made an atonement necessary, will excite contrition and humility.

Considering our Lord as the great atoning sacrifice—the lamb slain from the foundation of the world, gives a meaning, a beauty, and a consistency to the divinely appointed sacrifices of the Mosaic dispensation, which vanish instantly on supposing, that Christ was not an atoning sacrifice. I think, that in every serious question, a general coherence and consistency of parts, is sufficiently convincing to obviate many minute and single objections or difficulties. Just as you may ascertain the meaning of a whole paragraph,

and determine which of two interpretations is the right one, even though several single particles be illegible.

The Latin Church denominated this divine institution, "A Sacrament." The Greek Church called it the "Eucharist," or Thanksgiving; it is thirdly called, "the Communion;" and again, "the Lord's Supper," which is the designation used by St. Paul. He also named it; "the Feast." The Roman Catholic rite of the mass is founded on the Lord's Supper.

The word sacrament, which is applied both to baptism, and the Lord's Supper, is not a Scripture term; from its etymology and use in civil affairs, it would seem that it was applied to those rites by which we appear to dedicate ourselves to God. Amongst the Romans, where the word originated, the military oath of allegiance was called a sacrament. But for myself, I do not see, from any thing that I remember, said by our Lord and his Apostles, how in the Lord's Supper we swear attachment to him. We must, by a belief in him, and obedience to him, shew our devotedness to him, ere we come to the Lord's table; and it can be said to shew our attachment more strongly than other religious exercises, only as he who takes every opportunity to commemorate the death of his Saviour, shews more attachment than he who neglects it.

As the word has long been in use, there is no material objection to it: it is only of importance not to burden the simple, pure, and spiritual institutions of Christ with human appendages.

The Greek term Eucharist, a thanksgiving, is thought by many very appropriate. Our Lord, when he instituted this observance, gave thanks. Was it not as our surety and in our name, that he

gave thanks to the Father Almighty, for the soon-to-be-effected completion of the great work of human redemption? O! what reason has every Christian for thanksgiving, when he remembers the death of Christ, as a sacrifice for his own and the sins of the world! By it, pardon is extended to us: and we have reason to hope for the eternal absence of evil. Surely, gratitude and thanksgiving should arise in our minds, when we commemorate the procuring cause of every good to us.

The term communion, you know, has arisen from a passage of St. Paul: he says, to the Corinthians, "The cup of blessing, which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" Communion denotes, having society amongst ourselves, and being common partakers of a thing: in the Lord's Supper, shewing forth his death together, we declare that we trust, and are, in common, partakers of the benefits of his crucifixion: which should serve to unite us more in the bonds of Christian friendship and charity.

Finally, it is called a supper, or a feast. "When you come together, says the Apostle Paul, to the Corinthian Christians, this is not to eat the Lord's Supper:" that is, by your improper conduct you destroy the very nature and end of the institution. The irreverence with which they seem to have gone about it is truly astonishing. The Corinthians seem to have assembled to a scene of riot, instead of to a religious solemnity. But on the other hand, when we see the irreverence which prevails in the performance of heathen rites, we shall be the less surprised. The Corinthians were but recently converted.

When the Apostle says, "Christ our passover is sacrificed for us, let us **KEEP THE FEAST**," he is supposed to refer to the Lord's Supper. This also confirms what I mentioned respecting the atonement. It was the custom in Judea, and is still the custom in this country, (I mean China) to eat the animal sacrificed, after offering it to God, and the same language is retained to express the operation of the mind in reference to Christ. The mind feeds on him; the soul feasts, as it were, on the work of Christ. Thus it is, we eat his flesh and drink his blood. We are not cannibals, as the idea of transubstantiation would make us, but intellectual guests enjoying at the Lord's Supper a spiritual and divine feast. I now pass to the third division.

III. But that I may not divert your minds from more profitable thought, I omit dwelling on the corruption of this ordinance in the popish mass, in which, instead of keeping to the intention of the ordinance, and making it a commemoration of the great sacrifice, offered, as St. Paul says, **ONCE FOR ALL**—they, having as they imagine, converted the bread and wine, or the consecrated wafer, into the real person of our Saviour, offer it up as a host: which term is from the Latin word "**Hostia**," i. e. a sacrifice; they offer up the elements of a sacrifice for the sins of mankind.

From this idea has arisen the custom of solitary masses, which denote the celebration of the Lord's Supper in secret by the Priest alone: and perhaps also the practice of giving the sacrament to dying persons. With right views of the ordinance, i. e. considering it as a commemoration of the death and atonement of Jesus, I do not see, why a Minister and sick person should not together partake of it. However, generally it must be

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considered a social ordinance. Finally, as to the fourth division, viz.

IV. The persons who are permitted, and in a certain sense required, to partake of the Lord's Supper.—Who are they?

The answer, I should think is, all who are sincerely and truly Christians, walking in the fear of God, and in the observance of the precepts of the Gospel. Those who, even in the judgment of the most liberal charity, can be considered Christians only by education, and in name; who do not think seriously what the will of God is; who perceive not their own sinfulness, nor the necessity of the work of Christ; who do not see that a Saviour is wanting; nor trust in Jesus as an all-sufficient one; who do not value his atonement, nor obey his commands, in the general tenor of their lives; such are not fit persons to come to the Lord's table, nor could they find any interest or satisfaction in joining in the communion.

To the person, who is thoroughly convinced of guilt, of his sinfulness in the sight of the Almighty, Christ is precious: the knowledge of his having given himself a sacrifice for the sins of men, of his having shed his blood for the remission of the sins of many, is infinitely important; and to commemorate that wonderful transaction, is at once a sacred duty, and a high pleasure.

It is said, that the Greek and Bohemian Churches admit infants to the ordinance of which we speak; and an English writer has contended for the propriety of it. This is argued for, from the Jewish children being permitted to eat of the passover and other sacrifices. But it is said, on the other hand, that they are incapable of understanding it, and discerning in the elements the representation of the Lord's body.

It was an ancient usage in the Christian church, to mix water with the wine, in commemoration of the water mingled with blood, which came out of the Saviour's side, when the Roman soldier pierced it.

But this admixture is not noticed in Scripture, and does not seem essential to the ordinance, any more than the posture and the time; our Sister Church kneels, not she says, as an act of adoration, but "for a signification of our humble acknowledgement of the benefits of Christ, therein given to all worthy receivers."

The practice of sitting reverently at a table has the sanction of our Lord's example; and if he did not require his disciples to kneel, when he delivered those symbols of his broken body, and shed blood to them, with his own hands, it is not probable, that it is required, (though it may be innocent to do so,) now when he is absent.

There is only one topic more, and which I shall not now enter on, viz. the frequency of observing this ordinance. In Scripture, nothing is said to determine the question.

As often as we keep the feast, may we do it with humility, with contrition, and with gratitude. AMEN.



CRITICAL REMARKS ON SCRIPTURE.

No. VI.

ORIGINAL AND SELECT.

From the Interleaved Bible of a Deceased Clergyman.

GENESIS, CHAP. VII.

2. 24.* *And the waters prevailed.* These words are frequently repeated from the 17th to this.

* Accidentally omitted in the 7th chap. last month.

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verse. And T. SIMON (*Crit. Hist. of the O. T. b. 1. c. 5*) thinks this frequent repetition of the same thing an argument, that the whole Pentateuch is not Moses's, but that many of these repetitions are rather theirs who made a collection of the Holy Scriptures, and have joined together several readings or explanations of the same words; for if Moses had composed the whole, he would have explained himself in fewer words, especially in an history. But, since he acknowledges that those who made the collection were men of a prophetic spirit, what greater absurdity is there in supposing Moses to have been the author of these repetitions than any other prophets. And as to this repetition, there is good reason for, and grace in it. For, the gradual prevailing of the waters, and their rising still higher and higher, is very significantly expressed by it.—LORIMER's *Exam. of Pêre*, SIMON's *Crit. Hist.*

CHAP. VIII.

21. *I will not again curse the ground.* It appears from this declaration, that the flood was the effect of that curse which was denounced against the earth for man's sake, and that the old curse was fully accomplished in the flood, in consequence of which, a new blessing is immediately pronounced upon the earth, v. 22.—SHERLOCK's *Discourses on Prophecy.* p. 101.

CHAP. IX.

4. *But flesh with the life thereof.* Blood is here prohibited, because it is the life of the beast, and appointed for sacrifice, and the atonement for sin, and appropriated to that use. And therefore, when Christ had offered himself a sacrifice for sin, and the blood of other creatures should no longer be offered, there was to be an end of the prohibition.

10. *And with every living creature.* For a blessing on the earth is not only a blessing on man, but on all living creatures which subsist on the earth. *BP. SHERLOCK'S Discourses on Prophecy.*—Page 102.



MINUTIÆ.

SPANISH CLERGY.

I can truly add, that the relaxation, approaching to perfect indifference, which prevails in the middling and higher classes of society in Spain, with respect to the obligations of religion, and a fulfilment of the ordinary duties of worship, is spreading with such rapidity, and gaining over the lowest orders, as to threaten the most serious consequences. It is in vain that volumes are written, to prove scepticism, and infidelity have their origin in the works of philosophers, and modern demagogues, if such there be: none but the blind or interested, any longer deny that both are to be found in the conduct of the clergy themselves; in their uniform opposition to reform of every kind; in their efforts to perpetuate error, long after it is recognized as such, by the most illiterate of their flocks; in their readiness to co-operate with the tyrants and oppressors of mankind; and, above all, in the universal persuasion, that they neither practise nor believe in the doctrines they preach, so implicitly as men ought who are desirous of convincing others.

Blaquiere's Hist. Rev. of Span. Revolution.

THE ANTI-SEPTIC.

THE GOD OF THE BIBLE, FROM ITS OWN STATEMENT OF HIS DIVINE ATTRIBUTES.

"A glory gilds the sacred page,

"Majestic like the sun :

"It gives a light to every age:

"It gives, but borrows none.

MR. EDITOR,

The other day, in passing along the streets of London, I happened to come in contact with one of those shops of modern contrivance, which is designed to conceal the vender of certain political and theological productions, from the view of his customers. Amongst the works exhibited to public view for sale, I observed a small pamphlet with the following title : "THE GOD OF THE BIBLE." This title, Sir, led me to think of that great Being whom the Bible sets before us as *Supreme*.

From the *very place* in which the pamphlet was exhibited, I had every reason to suspect its design, as intended to cast reproach upon the Scriptures; therefore, I felt not the least inclination to become its purchaser: but I was determined to search the word of God for *myself*, and ascertain his character from its *proper source*. I can now, Sir, furnish your readers with *chapter and verse* as they stand in the Bible, without *note or comment*, to set forth the matchless perfections of its grand author. If they carefully peruse the hallowed pages, I hope they will be fully convinced that, "*The Lord, he is God; the Lord, he is God.*"

ON THE EXISTENCE OF DEITY.

"And God said unto Moses, I AM THAT I AM."*
 "I am the Lord, and there is none else, there is no

* Exod. iii. 14.

God besides me.”* “We give thee thanks, O Lord God Almighty, which art, and wast, and art to come.”†

ON THE POWER OF GOD.

“In the beginning God created the heaven and the earth.” “For he spake, and it was done; he commanded and it stood fast.” “Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.” “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing, and they are counted to him less than nothing and vanity.” “Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.” “He stood and measured the earth; he beheld, and drove asunder the nations.” “None can stay his hand, or say unto him, What doest thou?” “He stretcheth the north over the empty place, and hangeth the earth upon nothing. * * * Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?”

“Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him.”‡

ON THE WISDOM OF GOD.

“He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of

* Isa. xlv. 5.

† Rev. xi. 17.

‡ Gen. i. 1. Psalm xxxiii. 9. Isa. xl. 12, 15, 21, and 22. Hab. iii. 6

great power : *his understanding is infinite.*" "Who hath directed the spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *there is no searching of his understanding.*" "I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." "Neither is there any thing that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."*

ON THE ETERNITY OF GOD.

"I lift up my hand to heaven, and say, *I live for ever.*" "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help. * * * *The eternal God.*" "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world; even *from everlasting to everlasting* Thou art God. For a thousand years in thy sight are but as yesterday when it is past; and as a watch in the night." "Of old hast Thou laid the foundations of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt *endure.* * * * Thou art the same, and Thy *years shall have no end.*" "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."†

Dan. iv. 35. Job. xxvi. 7. to the end of the chapter: and Job. xl. 7, 8, 9. and 10.

* Psalm cxlvii. 4, 5. Isa. xl. 13, 14, 28. Jer. xvii. 10. Heb. iv. 13. and Rom. xi. 33.

† Deut. xxxii. 40. Chron. xxxiii. 26, and 27. Psalm xc. 2, 4. Psalm cii. 25, 26, and 27. and II. Peter. iii, 8.

ON THE OMNIPRESENCE OF GOD.

"Hell is naked before him, and destruction hath no covering." "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; Thou understandest my thoughts afar off. Thou compassedst my path, and my lying down, and art acquainted with all my ways. Thou hast beset me behind and before, and hast laid thine hand upon me. Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." "The eyes of the Lord are in every place, beholding the evil and the good." *

ON THE GOODNESS AND MERCY OF GOD.

"Oh how *great* is Thy goodness, which Thou hast laid up for them that fear Thee." "He loveth righteousness and judgment: the earth is full of the *goodness* of the Lord." "The *goodness* of God endureth continually." "Thou crownest the year with Thy *goodness*." "Thou, O God, hast prepared of Thy *goodness* for the poor." The Lord is *good* to all; and His *tender mercies* are over all His works. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon Thee, and thou givest them their meet in due season. Thou openest thine hand, and satisfiest the desire of every living thing." †

"The Lord is long-suffering, and of *great mercy*, forgiving iniquity and transgression." "Also unto

* Job. xxvi. 6. Psalm cxxxix. 1st to the 13th ver. Prov. xv. 3.

† Psalm xxxi. 19. xxxiii. 5. lii. 1. lxxv. 11. lxxviii. 10. cxlv. 9, 14, 15, and 16.

Thee, O Lord, belongeth *mercy*." "The *mercy* of the Lord is from everlasting to everlasting upon them that fear Him." "God is *rich* in *mercy*." "According to his *mercy* He saved us."

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of *tender mercy*."^{*}

This, Sir, is the God of the Bible, and it would have been both easy and delightful to have selected a much larger number of Scripture passages on his sacred attributes; but these are sufficient to recommend him to our most serious regards, establish His claim to religious worship, and prove the superiority of the Bible to every human production. When infidelity can present a deity more majestic, more pure, more condescending and kind, we will listen to its opinions; but not till then.

When Lord Chesterfield was at Brussels, he was waited on by Voltaire, who politely invited him to sup with himself and Madame C——. His Lordship accepted the invitation. The conversation happening to turn upon the affairs of England, "I think, my Lord," said Madame C——, "that the parliament of England consists of five or six hundred of the best informed, and most sensible men in the kingdom." "True, Madame, they are generally supposed to be so." "What then, my *Lord*, can be the reason that they tolerate so great an absurdity as the Christian religion?" "I suppose, Madame," replied his Lordship, "it is because they have not been able to substitute any thing better in its stead: when they can, I doubt not but in their wisdom they will readily accept it."

Mr. Simpson observes, "To have entered into a serious defence of the gospel of Christ, with such a pert and flippant lady, would have been the height of

^{*} Num. xiv. 18. Ps. lxii. 12. ciii. 17. Ephes. ii. 4. Titus. iii. 5. and James. v. 11.

folly; but such an answer as this, was calculated to mortify her vanity better than a thousand demonstrations, which she would neither have been able nor willing to understand."

Adopting the language of his Lordship therefore, upon the subject of the present paper, when infidels are capable of putting something into our hands, that is superior to the Bible, in its statement of divine perfections, we will certainly adopt it as our guide in sacred things: but untill then—

"Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

I would indeed,

"Renounce St. *Evremont*, and read St. Paul.
'Ere wrapt by miracle, by reason wing'd,
His mounting mind made long abode in heav'n.

Here, the more we press, we stand
More firm; who most *examine*, most *believe*.

Think'st thou, *Religion* only has her mask?
Our infidels are Satan's hypocrites;
When visited by thought (thought will intrude)
Like *him* they serve, they tremble, and believe."

I am, &c.

T. W.

London, June 14th, 1823.

WITNESSES FOR CHRISTIANITY.—No. 3.

All that can render a man completely happy, both in this world, and the world to come, is set forth in the Scriptures, in the most distinct, exalted, and solid way; so that there is no book in the world which could lead us to any higher degree of wisdom, virtue, and happiness, than that which is obtainable by attending to the blessed doctrines of the Bible. LAVATER.

REVIEWS OF THE LAST MONTH.

THE MONTHLY REVIEW notices *Observations on the State, Character and Advancement of the Established Church in Ireland*, and gives the author credit for being a worthy son of the church.

THE BRITISH CRITIC opens with a review of **TODD's** *Observations on the Metrical Version of the Psalms, made by Sternhold, Hopkins, and Others*: and connects with this article **GRAY's** *Inquiry into Historical Facts relative to Parochial Psalmody*. This article is introduced to argue the sin against ecclesiastical law, committed by those who dare to make a selection of Psalms and Hymns to be used in the Established Church, contrary to authority; and especially if they select from any sectarian. Until, therefore, the king and the bishops resolve that we may sing something better than Sternhold and Hopkins, and the miserably tame and lame substitute in Tate and Brady, the Psalmody of the Church must continue to be, as it certainly is, at least a century behind that of the dissenters; who, by their singing, especially in the country, combine real music with devotion; and in their Hymns and Psalms attain, in many instances, a poetical superiority, which the Establishment seems disposed, most singularly to yield without a contest.—**BOWDLER's** *Poems, Divine and Moral*, 2 vols. 12mo. containing some pieces not before printed, are mentioned with much approbation.—*Letters to the Earl of Liverpool, on the State of the Colonies: and a Letter to Mr. S. C. Blyth, occasioned by the recent publication of his Conversion to the Romish Faith: by a Catholic Christian*, are received together. The first pamphlet complains of the countenance and support given in British America, by government, to other religious denominations than the Church of England, and is warmly commended. The second is also praised as the work of a good theologian.

THE ECLECTIC REVIEW concludes its notice of BELSHAM'S *Translation of St. Paul's Epistles*. BELSHAM'S *Theology* is of course condemned: his style is considered as 'correct and pure', and his work is highly praised for its typographical execution.—The Rev. ANDREW THOMSON'S *Sermons on Infidelity*. Of these, it is said: 'The general argument, with regard to infidelity, is handled in a most masterly way,' and 'a large proportion of the work is of extensive practical utility, and tends directly to the instruction and edification of Christians'. The ground taken by the author 'is simply to point out the bad effects of infidelity.' 'One of the most distinguishing qualities of the present work' is, the distinct method and clearness which pervade every part of it. There is not a single sentence at which the most ordinary reader will need stop, in order to discover the author's meaning. The style is strong and pointed, and rises often to true eloquence; not that eloquence which consists in a glitter of metaphor and antithesis; but that which results from thinking clearly and feeling warmly; and which consists in the energetic and unaffected statement of the most important and interesting sentiments. We consider the style of these *Sermons* as furnishing an excellent model for pulpit composition. The discourses cannot but be regarded as extremely seasonable; and we have unmingled satisfaction in recommending them to the attention of our readers.' INNES'S *Sermon, The Doctrines of Grace conducive to Holiness*; 'comprises an able vindication of the doctrines of grace, from the unfounded objections which have been brought against them.'—*The Word of God concerning all who are in trouble or affliction*. By a Clergyman of the Church of England, 'is a very judicious tract, written with great plainness and uniting kindness with fidelity.'—WILBERFORCE'S *Appeal to the Religion, Justice and Humanity of the Inhabitants of the British Empire, and Negro Slavery*, are the concluding articles.

THEOLOGICAL CRITIC.

POEMS on Miscellaneous Subjects. 12mo. pp. 145.

These poems are the production of a young lady, whose signature, JEMIMA BARKER, appears affixed to the dedication to the Rev. Dr. Collyer.

The author modestly intimates, that her principal reason for publishing them was *usefulness*. Were she to read superior poetry, and urge her muse to higher strains, she probably possesses the power of accomplishing something better. Compared with the generality of religious poems, this volume makes a respectable figure; but if placed among the productions of superior poets, it will not rise above mediocrity. The author has, however, our cordial wishes for her success, and our hopes, that she will cultivate her talent. Persons, not critically inclined, may read her pages with much pleasure.

The following specimen will shew that the writer can produce something possessing poetic feeling:—

SONNET.

To the Portrait of an Unfaithful Friend.

Silent, unconscious monitor, from thee,
 How many a useful lesson may I gain:
 Here in my presence shalt thou long remain;
 And still, as that delusive smile I see,
 Which lighted, erst, so frequently on me:
 My thoughts shall soar beyond these lower skies
 Where deepest woes from dearest joys arise;
 And gratitude shall mingle with my sighs:
 For never, had the Friend whom I esteem'd,
 Been half my foolish fancy fondly dream'd;
 Never, had earth's delights so trifling seem'd;
 Ne'er had I sought, with earnestness and zeal,
 Religion's sweeter, surer bliss to feel;
 Or proved her sacred power, the wounded heart to heal.

SACRED LYRICS. By JAMES EDMESTON. *Third Set.* 12mo. pp. 76.

MR. EDMESTON still gratifies us in his favourite style, the light and airy; combining the spirit of poetry

with the cheerful emotions of the pious heart, and sometimes he touches the chords of tenderness with the hands of a true Christian minstrel. We, however, think the former sets of the Lyrics have the pre-eminence; though we mean not, by this remark, to deny to the present, that praise which they justly merit. Hesitating between several examples, we quote the following, which is truly beautiful:

‘But, I would not have you to be ignorant, brethren, concerning those who are asleep, that ye sorrow not, even as others, who have no hope.’—1. *Thess.* iv. xiii.

Of all the flowers of Eden left us,
 The few, few buds of that realm of light ;
 Of which, e'en the curse has not bereft us,
 Though drooping they seem beneath its blight;
 The sweetest, by far, are they which bloom,
 In the garden of LOVE, and by FRIENDSHIP form'd;
 Water'd by tears in sorrows gloom,
 And in joy, by the sunshine of sweet smiles warm'd.
 But these—alas!—how often they wave,
 Their beauty fled,
 Drooping and dead,
 Over some dear and some cherish'd grave!
 And when MEMORY thinks how sweet they were,
 Though withering now in such sadness there;
 Greater, it seems, is the pain they give,
 Than the pleasure before,
 For that pass'd o'er,
 The flowers all die, but the thorns still live.
 A sky of unclouded unchanging bliss,
 A summer, whose sun shall never set,
 A region of brighter rays than this,
 Awaits those withering flow'rets yet:
 And, Oh, were it not for such a thought,
 What bosom the transient bliss would buy,
 That feels when all most loved must die?
 How dear that pleasure must be bought!
 Love clasps fresh roses to her breast:
 But DEATH comes by, and, as in scorn,
 Touches the bud she prized the best,
 And every rose becomes a thorn!

PURE FIELDS OF HEAVENLY LIGHT! in you
 There is no parting, no adieu;
 But life-streams flow, and bowers, whose shade,
 No sin can taint, no death can fade;
 Spirit that twined with spirit here,
 Shall in thine ever-peaceful sphere,

F f 2

More sweetly twine; and not a grief
 Be shed:—that love should be so brief!
 And He, whose theme makes all the ray
 That lights that one eternal day,
 The bound and centre of the whole,
 Shall seal this sweetness of the soul;
 And His Almighty signet be,
 To all so dear,
 That wither'd here,
 The stamp of IMMORTALITY!

A REPLY to Mr. Reed's Advertisement to the Seventh Edition of '*No Fiction*'; with a Review of '*Martha*.' By FRANCIS BARNETT, Author of '*Memoirs of Himself*.' 12mo. pp. 48.

THERE is something in the nature of controversy, which makes it soon become tedious: it often requires repetition, and it is rarely continued long in a good spirit. This is very likely to be the case with that sort of controversy, in which persons are more especially concerned. Individuals engaged in this species of warfare, are apt to forget that the public do not feel interested, like themselves. We, therefore, do not think, that Mr. B. was well-advised in publishing this pamphlet, which is little more than a repetition of previous statements and observations. A Review of *Martha* is affixed. Not having yet read the work, we can have no opinion on its justness; and, though we have no doubt, from Mr. Reed's style of writing, that it is somewhat embellished, we think that Mr. Barnett is too deeply involved in conflict with the author, to be the medium of an impartial review. Mr. Barnett having satisfied the public as to his integrity, would now do well to let the matter drop.

A SELECTION OF THE BEAUTIES OF HANDEL, arranged for the Piano Forte, by JOHN DAVY, &c. &c. Parts 1, 2, 3. 4to.

WHATEVER is suitable for the piano forte is here selected. The arrangement and selection are judi-

cious. There are, occasionally, some trifling errors in the engraving, which the Editor would do well to avoid. The work is desirable for those, who at a moderate expense, wish to possess the publication of the greatest composer of sacred music that the world ever knew; and deserves the attention of every admirer of Handel. The price, to subscribers, is exceedingly cheap, being at half that of the usual charge for music: and we understand that the proposed number is not yet completed. This work is published for the benefit of Mr. Davy, the Editor, who, in consequence of a long and severe illness, is in indigent circumstances: and, it is to be regretted, that the limited circulation which it has obtained, is so inadequate to afford him any material benefit. We shall be happy to learn, that our information has increased the number of the purchasers.

The Arts.

AN embossed model of Palestine, or the Holy Land, is now exhibiting in Adam Street, Adelphi. It is a very ingenious production, being a parallelogram of about 20 feet by 10, on which are represented, in relief, and distinctively tinted, the principal features of the Holy Land, and the different places connected with Scripture History, and with the most prominent circumstances recorded in the Old and New Testaments.

Palestine, or the Holy Land, which is unquestionably the most remarkable country upon the face of the earth, is, as our readers know, the southern district of Syria; having, on the north, Mount Libanus; on the south, Mount Seir, and the Deserts of Pharan, in Arabia; on the east, Mount Hermon and Gilead, with Arabia Deserta; and on the west, the Mediterranean Sea. It has, at successive periods, borne the appellation of Canaan, the Promised Land, Palestine, Judea, and the Holy Land. After the Babylonish Captivity, it became successively subject to Persia, to Macedonia, to Syria, to Egypt, to Rome, to the Ottoman Turks, to the Seljughian Turks, to the Crusaders of Europe, to the Saracens, and eventually again to the Ottoman Turks, under whose barbarous dominion it has remained for above three centuries.

To the serious and devout, this model will be a source of deep interest. It is impossible to contemplate it without strongly feeling, as the detailed and well-composed description, sold in the room, expresses it, 'the contrast of magnificence and desolation, of holiness and depravity, of which this portion of the earth presents an example so forcible and gloomy.'



THE
CONSECRATED MUSE.

Procul, O! procul este profani.

Original Poetry.

A HYMN.

Why, O fearful trembling spirit,
Dost thou shrink from mercy's throne?
All thy grief, to God refer it,
He can understand thy moan.
Sighs can reach the tender Jesus,
Tears repentant, he preserves,
Interceding still he sees us,
Still the sinner's interest serves.

Dost thou mourn thy strength decaying,
All thy works deſt'd by sin?
Feel thy nature ever straying,
Ever querulous within?
Pour thy 'plaint on Jesu's pity,
Urge thy weakness, plead thy woe;
Glance a thought beyond his mercy,
See the *pow'r* he can bestow.

Not a secret whisper heaving
Through the agitated mind,
But his loving heart believing,
In his bosom shelter find.
Not a wave of trouble whelming,
Not the slow-wrought tempest's rage,
But his mighty presence calming,
Jesu's fiat can assuage.

"Peace!" he echoes:—mildly flowing,
 Quickly all the tumults die :
 Gentle zephyrs meekly blowing
 Fan the surface of the sky ;
 So on life's tempestuous billow,
 Where thy fragile bark is cast,
 Love divine shall be thy pillow,
 Love omnipotent thy mast.

On his faithful arm reclining,
 Chase thy guilty fears away ;
 All thy soul to God resigning,
 Hail the dawn of clearer day.
 Though frail nature strive to conquer,
 Grace shall finally prevail ;
 'Trial proves it's essence stronger,
 'Trial draws aside the veil.

Think not that unseen thou'rt weeping,
 Ne'er suppose thou art alone—
 Jesu's spirit still is keeping
 All thy wishes near his throne.
 Else those tears would cease bedewing,
 Else desire would faint and die,
 Else thou wouldst not seek renewing,
 Else suppress'd that hopeful cry.

Visit then with holy fervour,
 Mercy's footstool, mercy's seat,
 Jesus is thy only Saviour,
 None beside my soul would greet.
 Why this mental contradiction,
 Still to love and still withdraw ?
 Jesus knows no interdiction,
 Love has magnified the law.

P. P.

STANZAS.

I.

Around the candle's flick'ring light,
 That with it's radiance charm'd the sight,
 A moth unwary flew ;
 But ah! the ills that hidden there
 Lurk'd darkly in that guileful glare,
 Alas it little knew.

II.

Awhile it urg'd its dizzy flight,
 But soon the ray that pleas'd the sight,
 Allur'd it to its doom :

Soon, soon it fell ; in bitter woe
It sunk into the gulph below,
And found a flaming tomb.

III.

So foolish man betray'd awhile,
By folly's magic witching smile,
Yields to her gay domain ;
But soon his sportive days are o'er,
He sinks, alas, to rise no more,
And mourns his fault in vain.

IV.

Learn hence, all ye that read these lays,
To fly vain pleasure's idle blaze,
And ev'ry worldly charm ;
Where'er ye see the tempting glare,
Remember death is couching there,—
God shield you from the harm.

C. J.

A PARAPHRASE

On the latter part of the 11th Chapter of St. Matthew.

How sweet the solace, that his words impart,
What heav'nly balm, to heal the broken heart ;
Ye souls distrest, that feel the oppressive load,
Attend the call, and trust your Saviour God.
' Come unto me, the bless'd Redeemer cries,
Come unto me, and here repose your sighs ;
Ye souls that labour, crush'd with leaden care,
Forego the sigh, and stay the falling tear ;
Ye heavy laden, and with sins oppress'd,
Come unto me, and I will give you rest :
Ye, that have groan'd, beneath the weight of sin,
Have felt its burden, and its yoke within ;
' Take then my yoke, 'twill soothe the troubled mind,
And learn of me, for I am meek and kind,
Lowly in heart, as all my life can prove,
Ye burthen'd souls, come lean upon my love ;
Nor trust the world, with all its false delight,
My yoke is easy, and my burden light ;
Here shall ye find, what earth can never give,—
Rest for your souls,—then come to me and live.'

J. S. H.

Register of Intelligence.

LITERARY.

Just Published.—ORATIONS FOR THE ORACLES OF GOD, in four parts.—JUDGMENT TO COME, an Argument, in nine parts. By the REV. EDWARD IRVING, A. M. Minister of the Caledonian Church, Hatton Garden, London, in 1 vol. 8vo. 12s.

In the Press.—A MEMORIAL OF THE LATE REV. N. EVANS, of Wymondham, Norfolk; including a Selection from his Private Correspondence: to which is subjoined, FUNERAL SERMONS, by the Rev. J. HOOPER, A. M. 12mo.

Just Published.—BAXTER'S PRACTICAL WORKS, in 8vo. Vol. 9, price 12s.

A New, beautifully printed, and popular royal 12mo. volume, for the use of Commercial Gentlemen, will appear in a few days, by Mr. WRIGHT, Accountant, Fenchurch-street, entitled—"THE NEW MERCANTILE ASSISTANT, AND GENERAL CHEQUE BOOK," containing *Nine copious and distinct* Sets of Tables.—The first Series (which contain more than One Hundred Tables) are Calculations by Reduction, on a *novel and simple* principle; exhibiting, at one view, what any commodity, purchased in the aggregate, *i. e.* by the Ton or Cwt. costs per single lb. stone, or qr. any number of lbs. or stones, or qrs.; or *vice versa*. The eight other Tables relate to the Public Funds, Life Annuities, Wine and Spirits, Hay and Corn, &c. &c. all peculiarly simple, and adapted to the purposes of Commerce, and as a cheque in the Counting-house

RELIGIOUS INTELLIGENCE.

HOME.

Prayer Book and Homily Society.—The Annual Sermon for this Society, was preached on Wednesday Evening, May 7th, by the Rev Henry Budd, A. M. Minister of Bridewell Precinct, &c. from 2 Peter i. 15. The Annual Meeting took place next day at noon, at Stationers' Hall, the Right Hon. Lord Bexley in the Chair. The total income of the Society for the past year, amounted to 2082*l.* and its expenditure to 1977*l.* In moving and seconding the usual motions, the meeting was addressed by the Bp. of Gloucester, Adm. Lord Gambier, Lord Calthorpe, the Earl of Gosford, Ald. Sir C. S. Hunter, W. W. C. Wilson, Esq. M. P., Z. Macaulay, Esq. and the Rev. Messrs. Burn, Budd, Treschow, and Basil Woodd.

The collections both days amounted to upwards of 62*l.*

The first stone of a new church, St. Mary's, was laid at Greenwich, on Tuesday, June 17th, by her R. H. the princess Sophia Matilda. The Bp. of Oxford read an exhortation on the occasion. A splendid procession of clergy, &c. preceded the ceremony.

Baptist Society for Promoting the Gospel in Ireland.—The Ninth Anniversary of this Society was held at the City of London Tavern, Bishopsgate-street, on Friday last.—The great room began to fill at 6 o'clock in the morning. (Breakfast was served in the Coffee Room.) At 7 o'clock the seats were all occupied. A few verses of a hymn were sung, and the Rev. W. Shenston offered up prayer.

J. Butterworth, Esq. M. P. took the Chair. The Report stated :

'The employment of persons, natives of Ireland, to read the Scriptures in the Irish language, has proved a happy means for gaining access to the adult part of the population.'

'The number of the Sabbath, and Itinerant Irish Readers of the Scriptures is twenty-four.'

'The Committee report that there are ninety-two day-schools, and fourteen evening schools, for adults, besides several Sunday schools. There are in Tipperary, Cork, Westmeath, Longford, and Kilkenny, eleven; in Clare and Limerick, seventeen; and in Sligo, Mayo, and Roscommon, Sixty-four. The schools contain about 7,500 children: all these belong to Roman Catholic parents, excepting about 500, whose parents are Protestants.

A placard, announcing that Mary Brown, of Nottingham, would preach on Sunday, June 22, at the chapel, in Grub-street, was, in the previous week, posted about the city. The novelty attracted vast crowds to the spot; and although, the chapel can accommodate 2000 people, it was filled long before the time of service: in fact, every avenue was blocked up. The female preacher had on a nankin dress and wore a cap on her head. She expatiated for upwards of an hour on 'Rivers of waters run down mine eyes, because men keep not thy law.'

Baptist Home Missionary Society.—The Annual Meeting of this Society was held at the City of London Tavern. *Edward Phillips, Esq.* late of Melksham, in the Chair.

The Meeting was opened by singing two verses of the 67th Psalm, 'Shine, mighty God, on Britain shine.'

Rev. Joseph Kinghorn, of Norwich, engaged in prayer; the Chairman introduced the business of the Meeting in a very concise, appropriate, and forcible address, and called upon the Secretary, *Rev. John Edwards* to read the Report.

The Report stated, that this Society now affords assistance to upwards of One Hundred Village Preachers, whose labours are carried on at about Three Hundred and Fifty stations, which are situated in thirty-four counties in England, and seven in the principality of Wales; with which are connected one hundred and eight Sunday Schools. The receipts of the last year amounted to £1059, 18s. 8d. being considerably more than those of any former year. The Rev. F. A. Cox, J. Kinghorne, Dr. Steadman, E. A. Dunn, &c. addressed the meeting.

PHILANTHROPIC INTELLIGENCE.

HOME.

London Irish Society.—The first anniversary of this Society was held at the King's Concert Room, Haymarket, on Wednesday, April 30th, the Lord Bishop of Gloucester, (President), in the Chair.

The different motions at the public meeting were moved and seconded by the Earl of Gosford and Viscount Powerscourt; Mr. Wilberforce and Lord Calthorpe; Lord Lilford and Alderman Sir C. S. Hunter; Rev. D. Wilson and R. Daly; Rev. B. Woodd and W. H. Trant, Esq.; W. F. Myers, Esq. and Rev. Dr. Thorpe.

Philanthropic Society, St. George's Fields.—Thursday, May 8th, the Anniversary Festival of this Institution was held at the Albion, Aldersgate Street, when about 120 persons sat down to dinner, and Mr. Justice Park took the Chair, in the absence of the Duke of York, who was prevented attending by indisposition. The learned judge was supported by Lord Bolton and Sir W. Clayton. The object of the Society is the prevention of crimes by the admission of the offspring of convicts, and the reformation of criminal children. The receipts of last year amounted to 5,920*l.* 18*s.* 6*d.* and the expences to the same amount. The Chairman and several other gentlemen delivered eloquent addresses in support of the Institution, and a handsome collection was made for it.

Sunday School Union.—Tuesday, May 13th, at 6 o'clock in the morning, was held the Annual (Breakfast) Meeting of this Society, at the City of London Tavern, Jos. Butterworth, Esq. in the Chair.

The schools in the South Sea Islands, West Africa, (negroes) and South Africa, encrease and prosper. The New York Female Union embraces 37 schools, 2854 scholars, and 514 teachers, superintended by a Committee of 30 ladies. The Union for boys, 42 schools, 540 teachers, and 4055 boys.

The Philadelphia Sunday School Union which extends to 13 states, has in its connection 402 schools, 4197 teachers, and 31,297 scholars.

In Canada, a S. S. Union has been formed with which stand connected 28 schools, 2000 teachers, and 1200 children. To this school the London S. S. Union has voted books to the amount of 43*l.* to be sold at *reduced* prices.

There are 158 scholars in Newfoundland, and 233 in Nova Scotia.

In the West Indies (principally at Antigua) there are 6000 S. S. scholars; and the Committee remark that the four principal Missionary Societies educate no less than 40,000 at their various settlements; but in Demarara, negroes are forbidden to learn to read.

Of the *Domestic* statements of the Society we give the following totals.

	<i>Schools</i>	<i>Teachers</i>	<i>Scholars</i>
In London	397	5,093	55,175
Country Unions, &c.	} 2,888	37,546	383,670
in England			
Do. Wales	974	14,018	98,240
Sabbath Schools,	} 1,292	3,000	71,306
Scotland			
In Ireland S. S. Society	1,519	11,628	149,782
Hibernian Society in	} 103		6,824
Sunday Schools			
	7173	71,275	784,991

which is an addition of 108,449 scholars since last year.

FOREIGN.

Missionary Orphans.—A benevolent way of supporting Orphans, left unprovided for by eminent Missionaries, suggested by the Rev. Dr. Morrison: an extract from one of his letters:—

‘Dr. M’Hue’s four orphan children have left Malacca, on their way to England. Our late fellow-servant wished that his orphans might be supported by the property he left; but I hear that is inadequate. I purpose to adopt the boy, Robert, and bring him up with my own son and daughter. And I beg to submit it to the consideration of the Christians in Britain, whether or not the practice of adopting an orphan child of those who have died abroad in their Lord’s service, be not one of the most efficient modes of providing for such bereaved children, and of shewing the reality of the individual’s love to the Saviour: “inasmuch as ye have done it to one of the least of these, ye have done it unto me.”’

GENERAL INTELLIGENCE,

HOME.

June 18, A Petition was presented to the Commons, from the mobility, gentry, and clergy of the county of Bedford, praying, that the House might take some measures to prevent the practice of Hindoo widows burning themselves, on the death of their husbands.

June 18th, at two o’Clock, the friends of the Royal Institution, City Road, established for the Education of Children of all religious denominations, met at the Egyptian Hall, Mansion House. The Lord Mayor in the chair. His Lordship stated, that since the commencement of the Institution, 5197 boys, and 768 girls had been educated therein. The Duke of Sussex, and several distinguished gentlemen, moved Resolutions which were all carried. A dinner afterwards took place, at the London Tavern.

June 23. The House of Commons granted a vote of 5870*l.* in aid of the propagation of the gospel in the Colonies.

